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ARCOT MISSION
OF THE
✓ REFORMED CHURCH
IN
AMERICA.

**Jubilee Commemoration
1853—1903.**

Vellore, India, January 8th, 9th, 10th, 1905.

EN

1. *What is the main purpose of the text?*

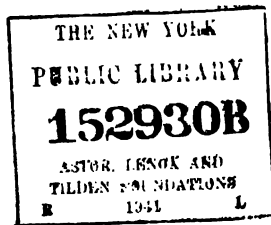


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Vellore, India, January 8th, 9th, 10th, 1905.

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ERRATA.

1. In "Appendices" Contents, read "Committee" for "Commemoration" in IV.
2. In "List of Illustrations," delete "for Women" in 18.
3. Page 67, tenth line, read "Mayou" for "Mayo": also page 68, fourteenth, sixteenth and twenty-eighth lines; page 69, last line.
4. Page 74, nineteenth line, read "1860" for "1880."
5. Page 83, second line from bottom, read "Mayou" for "Mayov."
6. Page 89, twenty-third line, read "provisional" for provincial.
7. Page 91, thirty-second line, read "fountains of life" for "foundations of truth."
8. Page 101, fourth line, last word, read "of" for "on."
9. Page 103, sixth line, read "1855" for "1885."
10. Page 116, eleventh line, read "1888" for "1882."
11. Page 140, twenty-eighth line, read "scholarship" for "scholarships."
12. Page 145, ninth and fourteenth lines, read "Hekhuis" for "Heklius."
13. Page 156, thirty-third line, read "Mayou" for "Mayon."
14. Page 159, twentieth and twenty-fourth lines, read "1888" for "1887."
15. Pg. 155 Line 29. for 1900 read 1890
16. Appendix III "Native Pastors" Line 14 for 1890 read

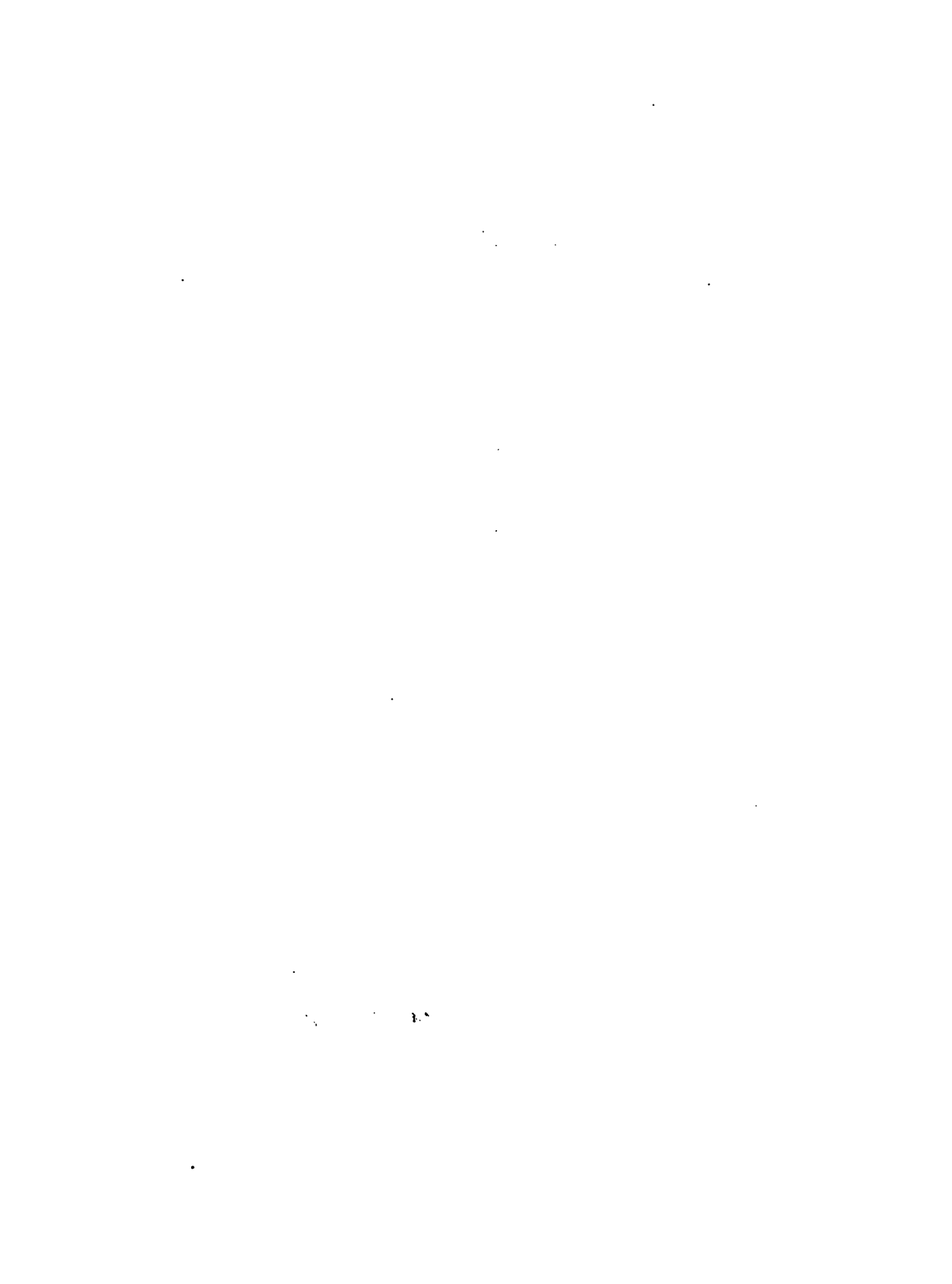


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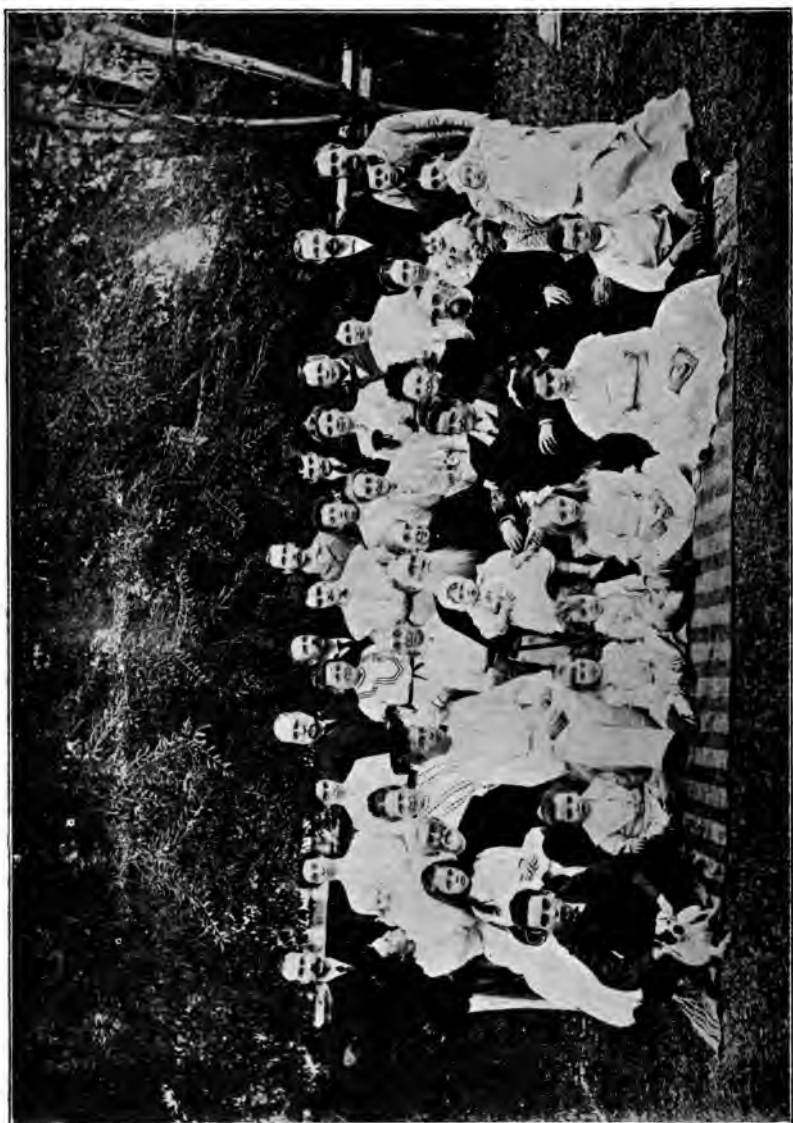


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PART I.

INTRODUCTORY STATEMENT.

THE JUBILEE.

"This Mission consists of three brothers, Henry M. Scudder, William W. Scudder and Joseph Scudder. We are clergymen of the Reformed Protestant Dutch Church, an old and honored branch of the Presbyterian body, which, in the earliest days of American history, planted the standards of a pure faith upon the new continent. We are Missionaries of the American Board of Commissioners for Foreign Missions, a Society which, looking upon the world as its field, has sent forth preachers and teachers to almost every land. We were constituted a separate Mission in 1853, under the name of the American Arcot Mission. We now have three stations, Vellore, Chittoor and Arni."

With these simple but eloquent and classical words, written in April, 1855, the founders of the Arcot Mission announce the beginning of another organized effort among the Christian activities at work in the Great Peninsula of India, which, from the extent of its territory and the many races included in its population, is so often called a Continent. The report from which this extract is quoted records the first year of completed work, being the year 1854, the Arcot Mission having been founded during the previous year. The fiftieth year in the history of the Mission was therefore completed in 1903.

Preparations for the suitable commemoration of this event followed upon the exchange of formal greetings between the Board of Foreign Missions of the R. C. A. and the Arcot Mission in July of that year.

The Mission also cordially invited the Board to send a representative to visit its Mission fields in Asia, at such a time as to coincide with the Jubilee Commemoration of the Mission.

In 1901 a *Jubilee Fund* had been inaugurated toward which nearly all the members and agents of the Mission contributed one month's salary.

Pursuant to the resolution of the Mission, plans were made early in 1904 for a three-fold commemoration of our Jubilee. This included :

A Christian Workers' Conference, at which all the Catechists and Teachers in the agency of the Mission were to be gathered together for a time of spiritual refreshing ;

A series of Students' Conferences to be held at the various stations of the Mission for the especial benefit of the pupils in our schools ; and

An Historical Commemoration, to which representatives of the Home Boards and delegates from other Missions in India were to be invited.

Accordingly, a very large Christian Workers' Conference assembled in March, 1904, attended by about 400 and addressed during five days by speakers invited from abroad. A deep impression was made, and we were at the very outset of our Jubilee Year reminded of our dependence upon God for the past, and for the future. In October of the same year Mr. Archibald, the Children's Missioner from England, visiting India at the time, with two Indian Associates, also Mr. Larsen, the Students' Secretary of the Madras Y. M. C. A., and Mr. Boggess, of the neighbouring Baptist Mission, held a series of Students' Conferences during two weeks visiting the various schools and stations of the Mission for the purpose. The pupils of our schools greatly profited by these meetings held in their midst.

The programme for the Historical Commemoration was a growth from a small beginning to an ending of very formidable proportions.

The success of this more public remembrance of our Jubilee was assured from the outset by the very generous response of the Synods and the Woman's Boards of the R. C. A. to the invitation of the mission in sending out a deputation consisting of its officers to be with us at the time. The response also of the twelve missionary Societies in South India older than the Arcot Mission to the invitation to be represented by delegates at the historical exercises was very general, each Society sending one of its best-known men. The Missions of the American Board of Commissioners for Foreign Missions in India and the other Presbyterian Societies in the country also responded by sending representatives to bear their greetings. Other societies were invited to send greetings by letter, and did so in large numbers.

The American Jubilee Deputation, consisting of Dr. Hutton, President of Synod's Board, and Mrs. Hutton, Dr. Cobb, Secretary, and Mrs. Olcott, Honorary Secretary of the Woman's Board arrived in India in December and spent that month traveling in the north of India under the escort of a member of the Mission. They reached the bounds of the Mission in time to spend Christmas Day and week in Coonoor, resting quietly after their long journey in the beautiful climate of that hill-station. Chittoor and Madanapalle were visited before the Jubilee Commemoration, and Arni, Arcot and Tindivanam after. A week was spent in Vellore, the first part being given up to the Jubilee exercises and the latter part to consultation with the Mission on matters of finance and administration. They arrived in Vellore on Friday, the 6th of January, at 10-30 P.M. A large delegation, consisting of members of the Mission, Pastors, Catechists, Teachers and students met the deputation at the railway station with bands and torches. A procession was formed escorting the party by way of Voorhees College to the residences of the missionaries. Arches beautifully illuminated and festooned had been erected in the street before each building of the College, the main building of which was picked out in colored lights, making a very picturesque effect. Halts were made at the arches long enough to admit of the garlanding welcome by the Headmasters and Staffs.

On the following morning the more formal reception by the Mission and its staff took place. The road between the Principal's residence and the College was lined with the 1,500 boys

and 500 girls attending the various institutions of the Mission in Vellore. Many banners with strange devices indicated the school to which the groups belonged. The deputation and the members of the Mission passed in procession through these serried ranks of the young and the gay to the College compound, where there had been erected a large *pandal*, a temporary tabernacle, in which the large meetings were held. This tabernacle had been effectively dressed with flags and bunting and decorated with plants, and with open sides gave light and air in abundance. On the arrival of the Deputation at this *pandal* addresses of welcome were presented by the Mission uniting with its Agency, by the members of the staff of the College and its branch schools, and by the Teachers of the Hindu girls' schools of Vellore. Very happy responses, were made by both Dr. Hutton and Dr. Cobb.

The afternoon of Saturday was taken up with the meeting of the Presbytery of Arcot, the most interesting feature of which was the report of its delegate to the meeting of the Presbyterian Alliance just held, announcing the formation of a Presbyterian Church in India, and the meeting of the first General Assembly.

On the following day, Sunday, two services of very deep interest were held in the American Mission, now the Presbyterian Church. The Communion Service in the morning was attended by a very large number of the Agents of the Mission gathered from far and near, and by the Delegates from all parts of India, assembled from various Missions to do honor to the Arcot Mission. The beautiful Communion Form of the Reformed Church was read by the three Senior Native Pastors of the Mission, old gray-haired veterans of long years of service. The addresses were made by Dr. Cobb and Rev. John Scudder Chandler of the Madura Mission, so long in close and intimate association with our own. The whole service was very impressive. The Thanksgiving Service in the afternoon was almost, if not quite, of equal interest. It was entirely in English, and was largely attended by the European residents of the town and District. The sermon was preached by the President of the Board, Dr. Hutton, and the text most appropriately chosen was that inspiring passage from the prophecy of Zechariah, "Not by might nor by power, but by my Spirit saith the Lord of Hosts," or, as the revised version has it, "Not by an army

nor by force but by my Spirit." The sermon was very closely followed throughout, its application to the occasion being most fitting. A very touching feature of the afternoon service was the baptism of the four children of members of the Mission, born in the Jubilee year, and the use for the first time of a beautiful font presented during the service to the church, as a memorial of the child that passed away from earth to heaven in the Jubilee year of the Mission.

Monday was the great day of the feast, and a very long and full day it was, but withal deeply interesting. The first function was at 9 o'clock in the morning, and the last commenced at 9-30 at night, and continued till midnight. The assembled hosts gathered at the Jubilee Pandal in the morning to listen to the historical address by Rev. J. H. Wyckoff, D.D. The Chairman of this function was R. C. Culling Carr, Esq., the Collector or Chief Magistrate of this large and important District. The intelligent interest which he took in the Jubilee was shown by the very interesting and thoughtful address which he made. He traced the history of important events in India, social and political, whose dates were coterminous with those of the Arcot Mission, and further delighted his American listeners by tracing his own family back to America, an ancestor having been Collector of the Port of Savannah, Georgia, in pre-revolutionary times.

The exercises of the afternoon, commencing at 1 o'clock, followed each other in quick and almost bewildering succession. The first two hours were taken up with most interesting addresses by visiting Delegates, the Chairman being the President of the Mission, the Rev. Dr. Jacob Chamberlain, the Senior Missionary on the field. The place of honor was given, naturally, to those from our own Board. Dr. Cobb responded. His earnest and generous words of appreciation and greeting on behalf of the Board were acknowledged by a resolution proposed by the Secretary of the Mission, and supported on behalf of the Christian community by Mr. Gnanamani, the Christian Assistant Surgeon at Madanapalle.

On behalf of the non-Christian community, words of appreciation of service rendered by members of the Mission in the fields of Education, Medicine and Civics were spoken by three prominent Hindus and Muhammadans.

The greetings from the American Board of Commissioners for Foreign Missions were sent by letter from the Secretary for India, Dr. Barton. This was responded to very happily by the Secretary of our Board, Dr. Cobb. Ten of the twelve Societies in South India, established before the Arcot Mission, accepted our invitation to send Delegates to our Jubilee Commemoration. In addition, four delegates came from American and Presbyterian Societies in North India, and from the Bible Society. All these well-known representatives of the older Missions of India brought very kind and cordial greetings. To all of them the response was made by the President of the Mission, Dr. Jacob Chamberlain. The younger Missions sent their messages by letter. Letters and telegrams were also received from individuals, among the latter being Lord Amphill, Governor of Madras Presidency, just returned from the acting Viceroyalty.

The function in connection with the laying of the cornerstones of some of the new buildings of the Elizabeth R. Voorhees College followed. The Rev. Dr. J. C. R. Ewing, the Principal of the well-known Foreman Christian College (Presbyterian) of Lahore, presided and made the first address, emphasizing the need and usefulness of educational work as an evangelizing and uplifting agency. The Principal of the College followed with a statement of the plans for the proposed extensions of the College, made possible by the generous gift of Mr. Ralph Voorhees. He made mention also of those who had assisted him in the development of the plans and in the securing of the land, for which they had waited for three long years. He concluded with a few words in regard to the general principles that governed the Institution and those responsible for its administration. The concluding address was made by the Rev. Dr. Cobb, who, after reciting some of the circumstances that led to the gift by Mr. Ralph Voorhees of New York of \$25,000 for the College, formally announced that by authority of the Board of Foreign Missions and in accordance with the wish of Mr. Voorhees and in grateful recognition of this benefaction the Institution would hereafter be known by the name of his wife—the Elizabeth R. Voorhees' College. Dr. Cobb's own large share in securing the gift for the College made it peculiarly appropriate that he should lay the cornerstones of the new buildings. After his address, a move was made to the

compound to the right of that of the present building, where the cornerstone of the proposed fine new College Hall was laid. The large company then passed to the compound to the left, where the cornerstone of the proposed new building for the Primary Department was laid.

After this College function the guests hastened to a *Garden Party* given by Mr. and Mrs. Carr, in honor of the Jubilee, to the Delegates, Visitors and Residents of Vellore. A very pleasant social hour was spent in the enjoyment of their gracious hospitality. Time permitted of a hasty dinner only, after which there was a general move again toward the College, the entire front of which was brilliantly illuminated with colored lights. The occasion that drew us together was one of the most delightful *Concerts* to which the District has ever been treated, given in honor of the Arcot Mission by the English Residents, under the direction of Messrs. S. D. Pears and H. A. Waring, both old and tried friends of the Mission. The former left his busy occupation as Mayor of Madras City to spend several days in our interest, and the latter took many hours from his busy life in the same behalf. These are the occasions that bring Englishmen and Americans close together in India.

Tuesday was given up to historical papers in English and the Vernacular on the different phases of Mission work. Most of these find a place in this Memorial Jubilee Volume. The President of the day was Rev. Dr. Hutton, who, in the course of the day, was called upon to baptize a convert from Hinduism, giving him his own name. The Jubilee programme was brought to a conclusion by the conferring of Certificates of Honor for long, faithful and meritorious work upon sixteen of the Pastors, Catechists and Biblewomen of the Mission, of more than thirty years' service each. These Certificates were signed by the President and Secretary of the Board, and by the President of the Mission. As each Candidate presented himself or herself, the Missionary in whose field the service had been chiefly rendered came forward and garlanded the recipient. Great interest was aroused by this action of the Mission and the Missionaries. It was felt to be a fitting conclusion to the Jubilee exercises to thus honor those who had contributed so much to the success which had attended the history of the past fifty years.

The formal exercises being over, there still remained a few engagements of a social nature. One of these was a grand love feast—an *agape*—to which the Mission invited all its Indian colleagues and guests. About 750 sat down, by hundreds, and in true Oriental fashion enjoyed a rich feast, the Missionaries also attending and participating. This was followed by a vernacular Concert in the evening. Each station of the Mission was represented by a band, vocal and instrumental. A Committee of judges was appointed and awarded the first place for general excellence to the Eleanor Memorial Musical Band of Madanapalle.

The Jubilee has come and gone. It has called forth much effort and long preparation. We hope the end has justified the labor and the thought, and that in the years to come we will remember it because of the good it has done us. The Arcot Mission feels very grateful to the Boards and to the Church for sending us so strong a Deputation to contribute to our profit and share in our pleasure. Each one has done this, and we shall not soon forget their tarrying with us. We trust that other visitations will follow, many of them before the next Jubilee calls us to prayer and to praise again.

W. I. CHAMBERLAIN,
L. R. SCUDDER,
L. B. CHAMBERLAIN,
BENJAMIN THOMAS,
LAZARUS MARIAN,

Arcot Mission Jubilee Committee.

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REV. HENRY N. COBB, D.D.

PROGRAMME OF EXERCISES.



AMERICAN ARCOT MISSION.



JUBILEE COMMEMORATION 1853—1903.

VELLORE,

January 8th, 9th and 10th, 1905.

Friday, January 6th.

The Mission assembles at Vellore.

Saturday, January 7th.

10-30 A.M. Reception to American Deputation.

1 -30 P.M. The Annual Meeting of the Presbytery of Arcot.

Sunday, January 8th.

9 -00 A.M. *Communion Service.*—American Mission Church.
Addresses by the REV. DR. COBB and REV. J. S. CHANDLER.

5 -30 P.M. *Thanksgiving Service.*—American Mission Church.
Sermon by the REV. DR. HUTTON, *President, Board of Foreign Missions of the Reformed Church in America.*

Monday, January 9th.

9 -00 A.M. *Historical Address.*—College Hall, REV. J. H. WYCKOFF, D.D.

Chairman : R. C. C. CARR, Esq., *Collector of North Arcot.*

1 -00 P.M. *Addresses by Delegates.*—College Hall.

Chairman : REV. J. CHAMBERLAIN, M.D., D.D., LL.D.,
President of the Mission.

1. Delegates from the Board of Foreign Missions of the Reformed Church in America.

Resolution of thanks :

Proposed by the REV. J. W. SCUDDER, M.D., D.D.,
Senior Member of the Mission.

2. Delegate from the American Board of Commissioners for Foreign Missions.

Resolution of thanks :

Proposed by the Secretary of the Mission.

3. Delegates from other Missions of the Reformed Church in America.
4. Delegates from other Missions in India.

Responses by the Chairman.

4 -00 P.M. *Laying of Foundation Stones—Voorhees College.*

By the REV. H. N. COBB, D.D., *Secretary of the Board of Foreign Missions of the Reformed Church in America.*

Chairman : The REV. J. C. R. EWING, M.A., D.D.,
Principal, Foreman College, Lahore.

5 -00 P.M. *Garden Party to Delegates, Visitors and Residents,*
MR. and MRS. CARR " AT HOME."

9 -30 P.M. *Evening Concert.*—College Hall, under the direction of S. D. PEARS, Esq.

Tuesday, January 10th.

Historical Papers.—Jubilee Pandal.

Chairman.—Rev. M. H. Hutton, D.D.

9 -00 A.M.

1. The Native Church (English)...*Rev. L. R. Scudder.*
2. Native Societies (English).....*Rev. W. T. Scudder.*
 - (a) Pastors' Aid Society (Tamil).*Mr. M. D. Gnanamani.*
 - (b) Gospel Extension Society (Tamil).*Rev. E. Tavamani.*
 - (c) Sahodara Sangam (Tamil)...*Rev. B. Thomas.*
3. Evangelistic Work (English)....*Rev. H. J. Scudder.*
4. Medical Work (English).....*Rev. Dr. Chamberlain.*

1 -00 P.M.

1. Educational Work (English)...*Rev. W. I. Chamberlain.*
2. Women's Work (English).....*Miss M. K. Scudder.*
3. Literary Work (English).....*Rev. L. B. Chamberlain.*
4. Prominent Native Helpers
of the Past (Tamil) } ...*Mr. J. C. Pakianathan.*

Conferring of Jubilee Honours.

Evening 6 p.m.—Tamil and Telugu Bajanai Concert.

Societies invited to send Delegates.

I. FOREIGN.

1. Board of Foreign Missions, Reformed Church, America.
2. American Board of Commissioners for Foreign Missions.
3. Missions of the Reformed Church—China, Japan, Arabia.

II. INDIAN.

4. All Societies older than the Arcot Mission in South India.
- | | | |
|--|-----|------|
| (1) Society for the Propagation of the Gospel | ... | 1701 |
| (2) London Missionary Society | ... | 1805 |
| (3) Church Missionary Society | ... | 1817 |
| (4) Wesleyan Missionary Society | ... | 1818 |
| (5) Basel German Evangelical Lutheran Mission... | | 1834 |
| (6) American Madura Mission | ... | 1834 |
| (7) Church of Scotland Mission | ... | 1835 |
| (8) American Baptist Mission | ... | 1836 |
| (9) United Free Church Mission | ... | 1837 |
| (10) American Evangelical Lutheran Mission | ... | 1842 |
| (11) Leipzig Evangelical Lutheran Mission | ... | 1848 |

III. ALSO.

- | | |
|---|---------------------|
| (1) American Marathi Mission..... | <i>North India.</i> |
| (2) American Jaffna Mission..... | <i>Ceylon.</i> |
| (3) American Presbyterian Missions..... | <i>North India.</i> |
| (4) Madras Auxiliary Bible Society..... | <i>South India.</i> |

Societies invited to send Greetings.

1. All others in Southern India.
2. All American Missions in North India, Burma and Ceylon.

PART II.

ADDRESSES AND GREETINGS.

An Address of Welcome Presented by the Arcot Mission to the American Jubilee Deputation.

THE REV. M. H. HUTTON, D.D., *President of the Board of Foreign Missions of the Reformed Church in America, and* MRS. HUTTON.

THE REV. H. N. COBB, D.D., *Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America.*

MRS. E. E. OLCOTT, *Honorary Secretary of the Women's Board of Foreign Missions of the Reformed Church in America.*

LADIES AND GENTLEMEN OF THE DEPUTATION,

We, the Missionaries, Agents and members of the Arcot Mission, have much pleasure in extending to you on this happy occasion a most cordial welcome to our midst. In doing so we desire to express our high appreciation of the kindness of the Home Boards in giving us the honor and pleasure of a visit from you, when we are commemorating the historic event, the Jubilee of the Arcot Mission. We feel ourselves peculiarly

honored in having with us at this time the chief representatives of the Parent Board to witness our progress during these fifty years.

Dr. and Mrs. Hutton, we consider ourselves fortunate in having you with us to-day and we trust that your visit will enable you to become thoroughly acquainted with our varied activities and that your interest in us will deepen.

We are exceedingly glad to have you, Dr. Cobb, with us once more. Your previous visit and your long and intimate connection with the field and work cannot fail to make this occasion one of special interest to you and to us.

It is a rare privilege to us all to welcome you, Mrs. Olcott. Your name has long been familiar to us by reason of the many quiet but most effective evidences you have given of an abiding interest in our work and because of the share you have had in enabling us recently to develop the evangelistic work in all our stations.

Our greetings to you all on this occasion cannot be better expressed than by giving you a resumé of the progress we have made, with the help of God, during the past fifty years. Our field comprises 9,204 square miles containing a population of 3,014,352 people speaking two different languages, Tamil and Telugu and consisting of three different races, Aryans, Dravidians and Muhammadans. This large and difficult field is now worked by 26 Missionaries, who, with the help of about 500 Native Assistants, carry on four different kinds of work, Medical, Educational, Evangelistic and Congregational. There are about 10,000 Christians contributing Rs. 7,000 annually, eight self-supporting Churches, three Gospel Extension Society Evangelists, three Colporteurs and two Bible Women, who are entirely supported by the native body. The Reformed Church in America may well be proud of the Church it has planted in the East. For, above all this material advancement, it has raised up a Christian Community, which exerts a moral influence quite out of proportion to its numbers. We congratulate the Board upon the imperishable monuments of success which they have thus raised up in this land.

In conclusion, we ask you to carry our sincere thanks to our fellow Christians in America, who have helped us with their *men* and money to bring about these mighty results. Your

visit to us cannot but awaken interest and enthusiasm here and in the Home Churches. May God bless you all and make your stay amongst us and your further visits to other Missions pleasant and profitable to all !

May we request you to carry with you, as you journey onward through Asia and back to America, our cordial greetings to the other Missions of the Church in the East and to the Board at Home.

On behalf of the mission.

JACOB CHAMBERLAIN, *President*,

J. H. WYCKOFF, *Secretary*,

J. C. PAKIANATHAN,

THOMAS HARRIS,

W. I. CHAMBERLAIN.

Native Pastors.

PAUL BAILEY.

MOSES NATHANIEL.

ABRAM MUNI.

ISAAC LAZAR.

S. A. SEBASTIAN.

JOHN PETER.

E. TAVAMANI.

VELLORE, INDIA, }
January 7th, 1905. }

B. THOMAS.

JOSEPH JOHN.

MESHACH PETER.

JOSHUA SELVAM.

CEPHAS WHITEHEAD.

SAMUEL THOMAS.

Thanksgiving Sermon.

THE REV. DR. HUTTON,

President of the Board of Foreign Missions, R.C.A.

ZECHARIAH IV: 6.

Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

If I understand rightly the purpose of the framers of the programme of this Jubilee, this sermon is to be purely one of thanksgiving. There is indeed a tempting field of history over which it is of intense interest to note how God ploughed the field, and marked out its borders. But that falls into far fitter hands than mine. I am well aware, too, that there are veteran Missionaries present, on whose memories lingers the sunlight of long reminiscence, and over whose foreheads already shines the brightness of their coming crown, with better claim than I, to speak of "the years of the right hand of the Most High." I know, too, that there are young men present, full of fire and faith, whose life might easily be set aflame by the hopes and prospects of the glory that is to be. I understand very well that the honour and the delight of being the mouth-piece of this Jubilee assembly come to me simply as accidentally President of our Board of Foreign Missions for the time. It is with all due modesty, I hope, that I address myself to the call of the hour.

There are a great many texts which offer themselves on an occasion like the present. One thinks of "the fiftieth year shall be a Jubilee unto you," or of "what hath God wrought," "O give thanks unto Jehovah for He is good," or "He hath made His wonderful works to be remembered." But the more I have thought it over, the more appropriate the words of Zechariah have seemed to be to the history and development of the Arcot Mission. "Not by might, nor by power, but by my Spirit, saith the Lord." That is the history of this Mission in a phrase. That is what has made this day a Jubilee.

I. *Let us make a beginning by turning over the phrase itself.* The older scholars used to say plumply that there was no difference between "might" and "power" in this text. It was just a large, general, poetical way of expressing "force." But in the latest and best revision of the Bible in English, you

will notice that our careful and exact modern scholars give in the margin, as a more literal rendering of "might," the word "army." "Not by an army, not by power, but by my Spirit." The distinction seems plain. An "army" always carries with it the idea of a throng. A single man may be armed to the teeth; a regiment may be well drilled and strong, but we hardly call those an "army". When the white or black ants crowd in busy throng, when the wings of the flying locusts thicken the sky, we speak of an army of ants, of locusts. Now inspiration uses language with a sometimes almost startling sense of the meaning of words. The purport of the text, then, is that the progress of God's Kingdom is not by the multitude of Missionaries on the one hand. On the other hand it is not by force, imposed to make quick converts. It is all by the operation of His Spirit. The point I wish to make in the thanksgiving sermon of the Jubilee is that the Arcot Mission has special reason for thankfulness that its fifty years of marvellous progress, have not been by an army of workers; have not been by the aid or imposition of secular or any material force, but by God's Spirit.

Think for a moment of the "army." Never in the history of this Mission have we had enough workers. There are scientific men who hold that, by the actinic powers of light, the scenes which are all the time taking place in our rooms are so photographed automatically on the walls, that it might be scientifically possible to develop them and have a record there, imperishable as eternal memory itself. If that be so, and I suppose it is possible, the rooms of the Board in New York could scale off picture after picture, an hundred layers deep, of the Executive Committee receiving heartrending appeals from Arcot for more men and women, and with rent heart, having to refuse because there were no funds, sometimes because there were no men. No, there has never been half an "army:" not half enough of an "army" in the Arcot field. If Arcot has come to a Jubilee, and to such a Jubilee, it has not been by the might of a crowd. It must have been by God's Spirit.

Or turn for a moment to the other word. The progress of this Mission has not been by "power." We may well thank God that it has not. Muhammad, and Muhammadans largely won their successes, marvellous successes, which swept over

Arabia and India like a sand-storm of the desert, heavy, blinding, overwhelming, by "power." Dead, resistless, brute force stood over trembling conquered men with a sword already reddened with blood, and gave the option, "Islam or death."

"Power" can convert whole populations in a day. It has done it. Or there were those even less creditable religious triumphs in Europe, where, when kings had become Christians, often for political reasons, they ordered whole regiments of their heathen soldiers to march into the Danube, and be baptised "*en bloc*." We may well thank God that the Arcot success has not been by "power." It is a dreadful and hopeless type of Christianity which is made that way.

II. But, observe, over against these conceptions, God places the fact that the true progress of His Kingdom is "by His Spirit."

It has sometimes seemed to me that a criticism to be made of the type of piety of the day is that it does not honour and recognize the Holy Spirit as it ought. There are a great many Christian people who have very clearly before their eyes the conception of God the Father. To them, very rightly, the thought of Him is not as of a serene Being rapt in self-contemplation and holiness, sitting cold and passionless on His inaccessible heights, while the stir of human life hums down far below Him, unnoticed and unfelt. He is their Father. To Him they turn for comfort, for guiding, for fellowship. Then there is the wonderful and mysterious Son. Who walked the fields of Palestine in gentleness once. Who suffered for us on the cross. Who sits on the right hand of God now, ever living to make intercession for us, our tender sympathizing Brother and Friend. Multitudes of souls draw the strength, the courage and the comfort of their souls from those two realized conceptions of the Father and the Son. But too many stop there. To them there is no Holy Spirit. They repeat the creed and profess, "I believe in the Holy Ghost." But they hardly sympathize with that deep spiritual and scriptural insight which made a separate article of it. They would rather have added it to the expression of their belief in "God the Father Almighty and in Jesus Christ His Son, our Lord," as a comparatively secondary truth in practical life. It is very striking and suggestive that the Creed deliberately takes belief in the Holy

Spirit out of the glorious but overwhelming shadow of the Father and the Son and erects it solitary and majestic, by itself.

Now, that conception is quite in accordance with the strong affirmation of the text. And I know nothing in all the history of this Mission about which a missionary sermon might more justly centre itself than just that thing. There is nothing about which we ought to be more thankful than that its progress has been, not by might of numbers, nor by external power of any kind, but by God's Spirit. Let us take the remaining moments of the sermon time to look into that a little.

III. One reason for thanksgiving in the fact of which our text speaks and which the sermon thus far has intended to bring out is because of *Its relation to the greatness of the problems involved.*

What is the Arcot Mission, what is every Mission in wide India trying to do? One answers promptly enough, "Trying to bring souls to the knowledge of Christ." True, surely. That is the primary purpose. But there is nothing which is primary which has not secondaries connected with it. If not it is solitary, not primary. Now it is fast growing to be among the common-places of religious thought, that much beside salvation is connected with, and follows surely after, the bestowment of that greatest of blessings. It is quite true that faith and repentance and vicarious atonement are all of the very essence of the Gospel. Perish the day when Christ's Church and Christ's Missionaries and Christ's people shall forget that "the Son of man came to seek and to save that which is *lost*."

But when you come to take up our blessed Lord's own teaching as set down for a perpetual record in His Gospels, you cannot fail to see that His teaching reached out in other and varied directions, modifying life and anxiety. The Sermon on the Mount, the explanation of the parables, the various discourses reported shew that the Master by no means confined Himself to speak of faith and repentance toward God. He said many things of the duty of man to man. Most of the instructions in the sermon given on the Horns of Hattim were such as, directly or indirectly, to affect the interrelations of society. His teaching "all ye are brethren," carried out, abolishes slavery, involves the building of hospitals, the care of the young, kills infanticide. His, "I say unto you, love your enemies,"

when you think it fairly out, is a social revolution. Everywhere where His religion has gone, men and women have begun to rise in value, in culture, in civilization, in power. We all recognize that. These secondary effects of the Christian religion always follow the primary effect of salvation through faith in Christ.

Now those tremendous social changes are beset with peril. It is always dangerous to disorganize and reorganize society. A distinguished member of the English Parliament, Mr. Samuel Smith, personally known perhaps to some of us, has recently been visiting India. In a late number of the *Madras Mail* he has stated his conviction that a total change of the wage system in India must precede any real relief of her economic difficulties.

But think for a moment what such a change involves. The sums which employers can disburse are limited. If you forced them to double wages, it would mean that they must discharge one-half of their employes, because they could afford to pay but half as many. That would mean loss of work to every other man.

It is not might, and it is not power which can safely force these great economic changes. It must be done by that gentle, quiet, but resistless power, the Spirit. Dynamite can eviscerate a mountain and send its stones and soil hurtling off in masses of wild confusion. But dynamite cannot build a cathedral. It is a cause of inexpressible relief, comfort and thanksgiving that the progress of the Kingdom is not by might, nor by power, but by the Spirit.

Or go a step deeper. A second cause of thanksgiving that the progress of the Kingdom is not by might or power, but by the Spirit, lies in his relation to *the alteration of character*.

Probably, we would all agree that the great object of all mission work is to set in motion, under God's grace, that great change in the governing purposes of any individual which comes about when the soul turns penitently from its sins; and begins to be moulded after the inimitable character of Christ. Now, character-changes are not wrought by force. God's free grace does not march over the earth, here and there snatching up some soul and flinging it contemptuously over the battlements of heaven into everlasting safety. That *would* be saving by might and by power. Such a salvation would not be worth accepting.

But when a soul is made like Christ, when all its tastes and doings are transformed, it must be by the Spirit. That is our comfort and our hope. As this Mission looks back over its fifty years, as it sees the long line of faces which have been set heavenward by its labours, it may well give thanks to know that such transformations are made not by might, nor by power, but by God's Spirit. Such transformations are real and they last.

It has seemed to me that it was not amiss to direct your thought to-day, this first great day of the feast, to some such line of mere general meditation. The historical line of thanksgiving falls to-morrow morning, and to far more competent hands than mine. As we shall hear, nay as we already know, the history of this Mission is thronged with incidents which call for profound and admiring thanksgiving. But it seemed to me not unprofitable to lead your thoughts along less obvious lines. They suggest not only thanksgiving for the past but hope for the years to come. "Might" and "Power," these are of the realms of ebb and flow. The splendid but evanescent empire of Alexander, which once swept over this very India, the imperialism of the Cæsars, which sat so long, so haughtily, so solidly on the seven hills of Rome and ruled the then human world; the might and power of the Mogul dynasties which blazed with priceless jewels and which loaded North India with architecture, whose wondrous carving are the marvel of the world to this day, and whose ethereal creations in solid stone still stand like idealised dreams; the might and power of the Greek, of the Roman, of the once resistless Moguls, has vanished like the mists on the summits of the Himalayas. But what God's Spirit does has the seal of immortality upon it. I foresee the day when all this work for India shall be done. The tidal wave of the supremacy of our Lord the Christ, shall sweep at last around all the globe, and fling its high crest of light and fire, in a spray of glory over the jewelled walls of heaven at his feet! Then, O then, we shall cry, "Thank God, thank God, it was all done, not by might, nor by power, but by God's Spirit."

The Address of the Chairman of the Public Meeting.

R. C. C. CARR, Esq., I.C.S.,
District Magistrate, North Arcot.

It might be urged that a Chairman of such a meeting as this has nothing more to do than to call upon the lecturer for his paper and to thank him for it when it is finished. But I hold that my duties are not so circumscribed. When an artist paints a picture he calls in another artist, of a humbler sort, to mount, frame and glaze his work. And, as I understand my position here, it is my pleasant duty to mount, frame and glaze Dr. Wyckoff's picture, so that it may find a ready place in the gallery of your memories.

Now, the mount and the frame of this picture are necessarily outside the actual course of the Mission's history. The mounting may be described as the general condition of affairs in the midst of which the Mission has grown up, while the frame may well be taken from historical events of the earlier years of the Mission's life; so that the picture Dr. Wyckoff has drawn of it, rejoicing in its 51st birthday, may stand out in strong relief.

In the year 1853, when the three brothers started their noble work, the Government of this country was still in the hands of the Honourable East India Company. Lord Dalhousie, the last of the Company's Governors-General, was at the helm, and his masterful control of the ship of state may fitly be compared to that of our present Viceroy. Lord Dalhousie has been called the Pioneer of administration on Western lines, and it is remarkable that if you trace back the origin of most of our modern departments you will find that they have grown from reforms inaugurated by this great man.

It is interesting to note that the year 1853 saw the opening of the first *India Railway*, from Bombay to Tanna, so that the Mission shares its Jubilee with the whole body of Indian Railways. Another body of which I am a humble representative also claims a Jubilee. Prior to the year 1853 the Civil Service of India was recruited by nomination followed by a term of training at Haileybury College. In that year, under Act of

Parliament, the service was thrown open to public competition and the "Competition Wallab" came into existence. The last of the old Haileybury men left the service last year, but the memory of the many good men and true remains and will remain.

Taking now the framework of our picture, I note that in England Lord Aberdeen's administration was drifting into war with Russia, a war of which no one could tell the exact cause, but for which later generations should be grateful, for it gave to us the undying memories of the Alma, of Balaklava and of Inkermann. The sufferings of the troops in the Crimea called forth the sympathies of Miss Florence Nightingale, and the seed was sown from which the wonderful and widespread hospital organizations of later years have sprung.

India itself was on the eve of the terrible Mutiny. Some of you have recently visited the scenes of this great struggle and can readily recall the tale of Cawnpore, of Lucknow, of Delhi. Through the mist of conflict one can see the calm figure of Lord Canning unshaken in nerve and meeting out firm justice to all alike—the living embodiment of the great principle which was afterwards found inscribed in his diary and by which his action was guided; it was this:—"To fear God and to fear nothing else is the guiding principle of politics as well as of religion."

From sorrow and suffering again sprang good fruit. The Queen's Proclamation of 1858, announcing the transfer of the Government of India to the Crown, is the Charter of India's liberty and is described as the noblest monument of the then Prime Minister, Lord Derby, who, at the special request of Her Majesty, drafted the paper himself. In beautiful language it crystallized for ever the principles on which the Government of this country should be based. "It is our earnest desire," said Her Majesty, "to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward."

The next peg in my framework is the long drawn out Civil War in America, full of incident, sad but noble, terminating in

the cruel murder of President Lincoln. Other great men had passed into the pages of history about this time. The great Duke of Wellington died in 1852, and the mention of his name carries us back to the Peninsular War and to Waterloo. Both Lord Dalhousie and Lord Canning returned to England only to die. Lord Palmerston, who had been in office almost continuously for nearly 60 years, died in 1865.

Turning now to India it is only possible for me to skim lightly over the many changes brought about in 50 years. The population of the Madras Presidency has grown from about 26½ Millions to 42 Millions. Vellore Town in the same time decreased from 51,000 to 43,000 owing to the removal of the troops.

MEDICAL relief shows the most startling figures:—The number of hospitals and dispensaries in 1853 was about 100, while in 1904 it was close on 500.

EDUCATION also gives wonderful figures:—

In 1853 the money spent by the state was Rs. 45½ thousands while in 1904 it had arisen to Rs. 37 lakhs.

The growth of Local and Municipal administration to which the above items are partly debited, can all be brought within the 50 years. It is interesting to note that the Mission is now adopting the principle of Local Self-Government by transferring to the Consistory the entire charge of its churches, congregation and schools.

The Police force, to which we owe so much of our daily comfort, was the outcome of the Torture Commission of 1854, so that our Policemen can almost claim a share in this Jubilee,

In 1854 Postage stamps were first introduced into India. I understand that prior to this date the District Postal system was solely employed in carrying the Collector's Tappal.

Another very noteworthy change is the progressive increase in the employment of Natives of this country in the public service. In May of last year some detailed figures were published by the Government of India. I make no apology for repeating some of these statistics to you, because it is often asserted that Europeans and Eurasians enjoy a disproportionate share of State patronage. This is not the case. The *figures exclude appointments of under Rs. 75 or \$ 25 per mensem*

because below that limit all employés are necessarily Natives. In the last 36 years the number of appointments of Rs. 75 and over increased from 13 to 28 thousands or by ... 110 p. c.

The number of posts held by Europeans ... 36 p. c.

European and Eurasians together ... 61 p. c.

Natives ... 171 p. c.

The examination of detailed figures of the various grades is even more surprising. In no single grade has the proportion of Europeans increased while the native increase has, in all, been continuous and striking.

The paper from which I quote was published in the *Fort St. George Gazette* of July 12th, 1904, and amply repays careful study.

Of the Mission itself I should like to say a great deal, but this part of my duty must be regarded as the glazing of Dr. Wyckoff's picture. Now *glazing* is a term which painters use for placing semi-transparent colours over others to modify their effect and to preserve them. My colours must, therefore, be lightly laid on or I shall run the danger of spoiling your appreciation of Dr. Wyckoff's work.

Firstly I should like to say a word in praise of the MEDICAL work which the Mission is carrying on. At Ranipet Dr. Lewis Scudder is doing excellent work in a hospital which is now entirely a mission institution. The building was formerly a riding-school when Ranipet was a cavalry station, and as one walks round the wards one cannot help wondering what the bluff old Riding-masters would say, could they re-visit their former haunts. Dr. Scudder himself is the very reverse of my idea of a typical Riding-master! In the words of the Jubilee report "the sick long for sympathy and they find it in the Mission hospitals." I do not doubt it for a moment, and I can personally vouch for Dr. Scudder's loving sympathy with all his patients. The Mary Taber Schell Hospital for women and children in this town, in charge of Dr. Ida Scudder and Dr. Hart, deserves the fullest meed of praise. The number of such institutions in the whole Madras Presidency could, I believe, be counted on the fingers of one hand. This women's hospital is a model for all to copy. Of the other hospitals and dispensaries I cannot speak from personal knowledge, but the details given by Dr. Wyckoff speak for themselves.

Next as to EDUCATION. I note that very excellent work is being done. The Voorhees College will this afternoon be the centre of our attention. In Punganur the Mission carries on large educational work. But I would call special attention to the schools devoted to FEMALE EDUCATION. The report shows that it is an uphill task but, if I may offer advice to the members of the Mission, I would say 'persevere in this good work at all costs' Your work and our work are the same, *viz.*, the regeneration of the people, and no marked progress can be made until the women are educated and can take their proper place in the social life. A highly educated Brahman gentleman said to me the other day in regard to social reform: "I agree with the movement and would gladly be freed from the trammels now laid upon me by caste: but what can I do when I am powerless in my own house." Education is the lever which can and will move the mountain of obstruction which has grown up round the word 'mamool' or custom, and, in the words of Sir Thomas Munro, "the general diffusion of knowledge must inseparably be followed by the *growing* prosperity of the people."

And now a few words on a matter not affecting the picture of the Mission but only the frame maker. From some books in my possession I find that among those who signed the oath of allegiance in the Georgia Roll, May 5th, 1767, is Thomas Carr, Collector of Sunbury Port, close to Savannah in Georgia, while five years later one James Kitchen signs as Collector of Sunbury. During these years my great-great-grandfather had returned to England, and in 1778 was pricked as High Sheriff of Northumberland. The great July 4th, 1776 is a date too well known to need comment. But it is obvious that my family very nearly became American. The Thomas Carr of whom I have spoken came out to Georgia in 1738 with his father who had come to settle there. The wheel of fortune took the son back to the old country more than 30 years later.

When you elected me as Chairman to-day you were probably unaware that I might have been an American; and I now give you these details to partly justify my position in the chair. May I add that, although only an Englishman, I pride myself on my semi-American ancestors.

Perhaps also this possibility of kinship has enabled me the more readily to appreciate the work which the present members of the Mission are doing. Certainly it has always struck me that they are, one and all, actuated by an indomitable energy which their English cousins would do well to imitate. First and foremost must come the name of Dr. Jacob Chamberlain, the President of the Mission, who with Mrs. Chamberlain has come across India to be present at this meeting. The example of Dr. W. I. Chamberlain, whose work the people of Vellore know so well, and to whose thoughtful guidance the success of the present Jubilee celebration is due, is only an individual instance of the spirit which moves the whole Mission, and with workers such as these the ultimate result of its undertakings cannot remain doubtful.

I have already detained you longer than I had anticipated. I fear that my mounting, framework and glazing may be deemed too heavy a setting for Dr. Wyckoff's excellent picture. If so I apologise to you; but I must take advantage of my position here to-day to congratulate the Mission on the JUBILEE ANNIVERSARY which we are now celebrating, and to record the wish that its useful labours may continue for many more cycles of 50 years.

MR. V. SUBRAHMANYAM PANTULU, B.A., B.L.,
Subordinate Judge, Tanjore.

REVEREND AND DEAR DOCTOR, LADIES AND GENTLEMEN.

It gives me great pleasure to say a few words regarding the work which the American Arcot Mission, whose Jubilee we have here assembled to celebrate this day, has been doing in this country. It may no doubt seem rather strange to some of my Hindu friends that I should undertake to say anything good regarding the work of an evangelising Missionary Society, but I would draw the attention of such of my friends as are disposed to think so to the vast amount of purely philanthropic work, apart from evangelisation, which the Society has been doing and which was so aptly described in last night's sermon.

by Doctor Hutton, as the secondary results of the missionary work, and I think they could hardly have any objection to my remarks if seen as applying to that phase of the work.

It must be confessed by my friends that for one case of actual conversion which takes place amongst the high class Hindus occasionally, the Missionary Society has been sending out into the world, by means of its schools and colleges, a large number of young men equipped with sound secular education, with a high standard of morals and a good religious spirit, to fill places of responsibility in the administration of our country with credit to themselves and honour to the institutions which train them. But for the untiring and self-sacrificing labours of some of them amidst the lower classes of our community, those who are now peaceful and happy worshippers of one true God, no matter if in the Christian form, would have been grovelling in superstition and the worshippers of demons and departed spirits, as was the other day most beautifully described in the columns of the *Madras Mail* by the Lord Bishop of Madras, as having been observed by him in some of the villages adjoining Bezwada and Guntur during his tour in the Northern Districts. It would be, in my opinion, the height of ingratitude not to acknowledge, on occasions like this, the benefit that our community is receiving at the hands of the foreign philanthropists in that way.

Our thanks are specially due to America because I am of opinion that America has done more in that way than any other foreign country, of course, our beloved England being excepted, and England and India having other reasons to be more closely united with each other. I am not wrong in claiming the special gratitude of my countrymen to America for its work.

It has been my peculiar fortune to have been mostly educated in the Noble College of the Church Missionary Society at Masulipatam, and during the course of my sixteen years' service to spend nearly twelve years out of it in Districts in which American Mission Societies have been working, and I feel it impossible to refer to my training in the Noble College and to the work which Venerable American missionaries like Dr. Clough at Ongole, Dr. Wolf at Guntur and Drs. Chamberlain and Scudder at Vellore and Madanapalle have done to my countrymen except with feelings of profound respect and gratitude. It would hardly have been possible for a large number of our young

men to have anything like high-class western education if it were not for their strenuous efforts to plead our young men's cause before American millionaires and get money to establish and support colleges like the one under whose shadow we have now assembled. Though the educational work of the Society is not quite within my province, according to the published programme of to-day's work, I could not but refer to it briefly on account of the overflowing of my heart on the matter.

Then passing to the Medical work which the Society has been doing for us and more especially to our Ghosha women who, according to the present habits of the country, are rather beyond the reach of ordinary hospitals opened by the Government and the local bodies in the country. I was employed at Guntur for more than three-and-a-half years and saw with my own eyes what noble work Dr. Kugler has been doing to ameliorate the sufferings of our ladies in the Northern Circars. I am glad to see that the Government has this year thought it fit to present her as a New Year's day honour a Kaiser-i-Hind Medal. The medical work which the Mary Taber Schell Memorial Hospital in the adjoining compound has been doing in this part of the country is no less creditable and I have no doubt that Dr. Ida Scudder, who has been in charge of the hospital, will also get the same recognition from the hands of the Government as Dr. Kugler has got. I know instances of our ladies whose career on earth would have been ended long ago but for the skilful treatment given to them in the hospitals mentioned above and by the Lady Doctors in charge of the same. I find from the Jubilee report of the Arcot Mission that this hospital has given shelter to 331 in-patients, besides treating 103 maternity cases and performing 42 major and 831 minor operations. The dispensary numbers are said to be larger in 1903, being 22,770, of which 8,123 were new cases. The fees collected also are acknowledged to be larger, and the number of town-visits paid is 463, of which 21 are maternity cases. I can say for certain that in all cases of maternity, but for the help rendered by the hospital, most of the patients would have gone without any treatment at all, some of them would probably have fared badly.

I hear equally good reports of the work done at the hospital at Ranipet and the dispensary at Tindivanam; and I think it impossible not to feel grateful to the Missionary Society under

whose auspices, and by whose support, such noble work has been going on.

In conclusion, thanking Dr. Chamberlain for giving me this opportunity to speak my mind on this occasion and requesting you, ladies and gentlemen, to excuse me for my shortcomings in the manner of doing so for which my head and not my heart is to blame, I resume my seat.

MR. V. NADAMUNI MUDALIAR,
Sub-Assistant Inspector of Schools.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

It gives me great pleasure to stand here before you to say a few words regarding the work the American Arcot Mission has done in this District as an educational agency. I regret I have not been able to collect figures to substantiate the statement I may make in that direction. But I can generally speak to the good work the Mission has done in that field from the personal knowledge I have gained in my capacity as a Sub-Assistant Inspector of Schools in all the three ranges of the District from 1888 to 1901, and as Chairman of the Primary Examination Board since 1899. I am glad to be able to say that the existence of a very large number of Primary Schools opened by this Mission all over the District for the benefit, especially of Panchamas, a class of people much neglected, testifies to their useful work. In this way, they have, to some extent, facilitated the work of Government and Local Boards as, otherwise, it would have been their duty to provide largely for the education of that class of people. As regards the town of Vellore, the arts classes opened in the College owe their origin to the personal influence of the present Principal, and the College has conferred a great boon not only on the people of Vellore but also on those in the District, especially the middle classes. The whole District is under a deep debt of gratitude to the Mission for what it has done for the education of its youth.

KHAN BAHADUR MD. HABIBULLAH SAHIB,
Secy., & former Chairman, Municipal Council, Vellore.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

I deem it a great honor to have been afforded the privilege of associating myself with the Jubilee of the Mission by the opportunity which has been given to me of giving expression to my own sentiments regarding the services which the Mission has rendered in matters connected with the state. At a time when the authorities of the Mission are laying before the public a record of their doings within their legitimate sphere of evangelization, it will not be regarded as inappropriate if it is shown by persons outside the pale of their organization, that the Mission has also rendered other services for which the general public desire to express their gratitude and appreciation. Others have given eloquent testimony to the highly useful work which the Mission has rendered in the cause of education and of suffering humanity—especially those gosha ladies who, according to their religious restrictions, are precluded from taking advantage of the facilities afforded by the modern discoveries in the “healing art.” I propose to join my feeble voice with them, but I shall allude to the services rendered by the representatives of the Mission in those spheres with which I have been connected and about which I can speak with personal knowledge and experience. I can only refer to the useful part played by the honored Principal of Voorhees College in the civic life of this station. The services rendered by him as Chairman of the local Corporation, and in recognition of which he has received the decoration of the “Kaiser-i-Hind” Medal from Government, are so well known that “even those who run may read.” As the *Madras Mail* remarked the other day, there are not many public movements in this historic town of Vellore with which he does not identify himself. Then again on occasions of famine and kindred calamities the services rendered by the members of the Mission are worthy of remark. Their endeavours on behalf of the down-trodden Panchamas, whom they are raising slowly in the social scale, deserve special commendation. In short, they have devoted their energies, their activities and their wealth in so many channels of public utility that not only the people who are directly benefited thereby, but even the Government must be thankful to them.

DELEGATES FROM OTHER SOCIETIES.

I. FOREIGN.

1. Board of Foreign Missions, Reformed Church, America.

The Rev. M. H. HUTTON, D.D., *President of the Board.*

The Rev. H. N. COBB, D.D., *Cor. Secretary of the Board.*

Mrs. E. E. OLCOTT, *Hon. Secretary, Women's Board.*

2. American Board of Commissioners for Foreign Missions.

The Rev. JOHN SCUDDER CHANDLER, M.A.

3. Missions of the Reformed Church.

Arabia : Dr. and Mrs. WORRALL.*

II. INDIAN.

Societies older than the Arcot Mission in South India.

Responding to the following Invitation :—

AMERICAN ARCOT MISSION,

Vellore, September 21st, 1904.

My dear Sir,

The American Arcot Mission is proposing to hold special exercises in January 1905, in commemoration of the completion of its Jubilee Year. We are asking each one of the twelve Societies older than our own to send us a delegate on that occasion. I have great pleasure, therefore, in inviting your Society, in behalf of our Mission, to send a representative to be present with us at the time of our Jubilee Commemoration.

The meeting will be held on the 8th, 9th and 10th January, 1905, at Vellore.

Yours very truly,

Secretary,

* Visited the Mission in October, 1904.

1. London Missionary Society, 1805.

The Rev. J. DUTHIE, *Travancore*,
Senior Missionary now in South India.

The Rev. M. PHILLIPS, Ph.D., *Madras*,
43 years Missionary in India.

In introducing the delegation from the London Missionary Society the President of the Arcot Mission referred to an act of high Christian generosity, on the part of the former, that had brought these Societies into close relations early in the history of the latter. When in 1862, during the Civil War in America, the London Missionary Society became aware of the difficulty, if not impossibility, of securing the Rev. J. W. Scudder's return from furlough on account of the want of funds, the Board of Directors of that Society immediately placed at the command of the Treasurer of the Reformed Church Board the sum of £400 to be devoted to the expenses of Dr. Scudder's return and his support in India for one year.

Mr. Duthie, in bringing the greetings of his Society, indulged in personal reminiscences extending to the early days of the Arcot Mission. He referred to the fact that he had arrived in Madras during the same year in which Drs. Jared and Ezekiel Scudder had entered upon their Missionary work, and, in this connection, he spoke of meeting Dr. Henry Scudder and of being impressed by him. He also recalled visits of early Arcot Missionaries to Travancore.

Dr. Phillips said that God had done great things for the Arcot Mission during the last fifty years in which his Society rejoiced. The Mission was established about seven years before he came to India. Soon after his arrival he became acquainted with some of its founders and the work which they were doing. He was greatly interested in, and enamoured of, the mode in which they carried on their work, *viz.*, by preaching to the people in their own tongue. Some years after while preaching in the Salem District he regarded it as the highest compliment when a man asked him if he were a "Scudder padre," because, he said, he preached like a Scudder. For forty-three years he had watched the work of the Scudders and their colleagues, especially the Venerable Dr. Jacob Chamberlain, and he rejoiced that God

had so abundantly blessed their labours. He hoped that the race of Scudders and Chamberlains would always be associated with it, and that the great Head of the Church would ever be the guide and comforter of all connected with the Arcot Mission.

2. Church Missionary Society, 1817.

The Rev. CANON SELL, D.D.,*

Secretary of the Society.

S. D. PEARS, Esq.,

President, Municipal Corporation, Madras.

3. Wesleyan Missionary Society, 1818.

The Rev. W. GOUDIE,

General Superintendent, Madras Conference.

Mr. Goudie, in bringing the greetings of his Society, said that he felt that his Mission was under obligations to the Arcot Mission for the emphasis it had placed on the Native Church as the basis of mission work, and that he also felt that the Wesleyan Missionary Society might perhaps claim to have made a contribution to the Arcot Mission in the prominence it had given to education as an important part of mission activity.

4. Basel German Evangelical Mission, 1834.

The Rev. L. J. FROHNMEYER,*

Chairman and Secretary of the Mission.

The Rev. W. BADER.

Mr. Bader said that he came from Kerala, the Land of Palms, to bring the hearty greetings and congratulations of the Basel Mission, who were rejoicing on this occasion over the goodness of the Lord, who had given the Arcot Mission grace to work for him during these fifty years, and to gather a rich harvest of souls into His Church. He added that it gave him no small satisfaction, and greatly enhanced his joy and sympathy with the Arcot Mission, when he remembered that very old connections had existed between the two missions. The work in one of the stations of the Arcot Mission, Chittoor, might be said to have

* Unable to be present.

been at least partly commenced by one of the old German Missionaries. On the 1st May, 1837, Dr. F. Gundert, who afterwards became the founder of the Malabar Mission and who was the co-worker of the late Mr. Groves, arrived in Chittoor and began mission work there. On the 3rd January, 1838, he baptized the first Hindu in that place, and in a comparatively short time he was able to gather a small congregation, to build a little church and to open a girls' school. Circumstances induced him soon after to sever his connection with Mr. Groves and he was afterwards exceedingly glad when he learned that the work he had begun in Chittoor was taken in hand in all earnest by the fathers of the Arcot Mission. In a character sketch of old Dr. John Scudder he had read of him "Für Jesus wat imh nichts zu Schwer," and he prayed that the Lord would grant more and more this spirit that all might become missionaries of the type of Father Scudder.

5. American Madura Mission, 1834.

The Rev. JOHN SCUDDER CHANDLER, M.A.,
Senior Member and Treasurer of the Mission.

Mr. Chandler, in presenting the greetings of the American Board and of his Mission, said:—

In the middle of the last century the American Board was entrusted by the Dutch Reformed Churches of America with the expenditure of their gifts in the establishment and conduct of a new mission. And when the way was opened to do so in the North Arcot District, it considers that it was faithful to its trust in appointing, in 1853, "Father and Sons" of the Scudder Family to establish the new mission. Though the father stayed behind in Madras the sons took the father's spirit into the organization and began the work, whose splendid growth we celebrate to-day.

The Board was also faithful to its trust in that, when it sent William Scudder from Ceylon and Joseph Scudder from his appointment to Madura to the new work, it sent them from a good Presbyterian atmosphere. This is shown by a letter from Dr. Winslow of Madras to the Secretary of the Madura Mission of June 23rd, 1853. He said, "In regard to Presbyteries, you

know we have one here ; and my own opinion is that it is the more appropriate form of government for a Native Church, but your question refers, I suppose, to forming a Presbytery connected with some Synod in America. I doubt the advisability of that, as long as you are connected with the American Board. Indeed I suppose the object of the enquiry from the General Assembly is to ascertain whether certain Missions would not cleave to them in case they should separate from the Board. Suppose you form two Presbyteries in Madura and these with ours make a Synod and govern ourselves." That last clause, "govern ourselves," "saves the face" of the congregational element in our Board ; but surely it shows that the atmosphere from which the founders of the Arcot Mission went forth, was not an uncongenial one.

And since the American Board committed its trust to the Reformed Church it has not ceased to feel the same interest in its work that it has in the work of its own missions. And now it heartily joins in congratulations, and wishes the Arcot Mission godspeed in the continuance of the great and blessed work of the past half century.

6. Church of Scotland Mission, 1835.

The Rev. HENRY RICE,

Former Principal, C. S. M. High School, Vellore.

Mr. Rice said that he had much pleasure in bringing the cordial congratulations and good wishes of his Mission on the occasion of the completion of the Jubilee of the Arcot Mission. The Church of Scotland Mission had more reason to congratulate the Arcot Mission than any other Mission whose representatives had already spoken, as their relations were closer. It was the Church of Scotland Mission which built the handsome pile of buildings, in which Voorhees' College was now located ; and, in the interests of mission comity, handed it over to the American Mission, so that the educational and the evangelistic work of the town of Vellore might be carried on by one and the same Mission, while the Church of Scotland Mission took up work in other parts of the district. The utmost harmony and goodwill prevailed among the two Missions.

7. American Baptist Mission, 1836.

The Rev. D. DOWNIE, D.D.

Treasurer of the Mission.

Dr. Downie, in presenting the Resolution of Congratulation unanimously adopted at the recent Annual Conference of the Baptist Mission, said :—

He was happy that it had fallen to his lot to represent his Mission on this glad occasion. He had known most of the Missionaries of this Mission since his own missionary career began in 1873. His first visit to Vellore was by accident, but it proved to be a very happy one. He was returning from Madras to Nellore and stopped off at Arkonam for breakfast and on leaving the refreshment room took the wrong train and had reached Arcot before he was aware of his mistake. As Mark Twain said when he was under Niagara Falls "I wanted to go back, but it was too late" and so had to go on. Dr. Ezekiel Scudder gave him a hearty welcome and that was the beginning of nearly thirty years of uninterrupted friendship with the Scudder brothers.

It was a great joy to him to see so many of the children and grandchildren of Missionaries following so closely in the footsteps of their parents and grandparents and devoting their lives to missionary service. But there is just one thing about that that he did not like, and that is, it reminded him that he was getting old. He did not like to feel that way, but when he saw these big men and women that he knew as children, he had to admit to himself, at least, that he was getting on.

There was just one thing that he would like to say to the Mission. He had for many years been an admirer of some of the Arcot Mission methods. For many years he had been trying to secure some sort of scheme of administration on the field different from that in vogue when he joined the Mission and for many years after that. They had one now and if he had contributed aught to it, it was very largely due to what he had known of Arcot methods. Far be it from an American to boast, they never do; but, he concluded, it was his candid opinion that the American Arcot Mission had every reason to be grateful, if not proud, of its record of the past fifty years, and he hoped that the next would be even more glorious.

8. United Free Church Mission, 1837.

The Rev. W. SKINNER, M.A.,
Acting Principal, Madras Christian College.

The Rev. G. PITTENDRIGH, M.A.,
Bursar, Madras Christian College.

Mr. Skinner referred to the relations of friendship that had long existed between the members of his own and the Arcot Mission, relations which in more recent years have become even more cordial and closer through the union of their ecclesiastical and educational agencies. He said that Voorhees' College worked in practical co-operation with the Madras Christian College in its aim and policy, and he hoped that its power and usefulness would still further be enlarged. He brought the congratulations of the United Free Church Mission upon the history of the past and their cordial good wishes for the future.

Mr. Pittendrigh took a part in the Thanksgiving Service of Sunday afternoon.

9. American Evangelical Lutheran Mission, 1842.

The Rev. L. B. WOLF, D.D.,
President of the Mission.

Dr. Wolf rejoiced with the Arcot Mission in the celebration of their Jubilee. He brought the greetings of 30,000 Lutheran converts from the banks of the sacred Krishna, and 12,000 more from the great Godavari. He spoke for both Missions, and the more fittingly, because the two were formerly under one home Board. He saw in such an assemblage as that before him the signs of the union of the forces which are called to the mighty struggle with Hinduism and Muhammadanism. God is drawing together these mighty powers of His in this land and under the banner of our common Master. The truth must surely prevail. The Arcot Mission had a noble line of workers of whose worth and work they had heard much at this Jubilee. He regarded it an assured fact in what he saw, that the present mission staff was a worthy succession of the noble band, which had gone before. He wished the Mission, in all its varied departments of work, the choicest blessing of God and prayed that a double measure of the zeal and patience and consecration of those spirits, hovering

over the scene of the celebration, might rest upon the present and future workers, upon whom the work should devolve.

NOTE :—The Society for the Propagation of the Gospel (1701) and the Leipzig Evangelical Lutheran Mission (1848) were not represented.

III. ALSO.

1. American Presbyterian Missions.

The Rev. J. C. R. EWING, D.D.,
Principal, Foreman Christian College, Lahore.

The Rev. L. B. TEDFORD, B.A.,
25 years Missionary in Bombay Presidency.

Dr. Ewing said that he brought the greetings of the American Presbyterian Church of Northern India. He belonged to a Mission that had the same characteristics as the Arcot Mission, notably in being possessed of two great families, the Newton Family and the Foreman Family. No less than twelve grandchildren of the Rev. John Newton were working in these Missions. He believed that the success of the Arcot Mission was due to the character of its Missionaries. Dr. Henry Scudder's words "Oh for a noble life" had been quoted that morning. That prayer had been abundantly answered in the success which they were celebrating that day.

Mr. Tedford, in presenting the resolution of congratulation from his Mission in Western India, made special mention of the results accomplished by the Arcot Mission in the fields of Christian Literature and Denominational Union. He referred to the sterling character and Netherland blood of the founders of the Mission, men who, in difficult spheres, by strenuous effort and holy memories, worked valiantly for the well-being of mankind.

2. American Marathi Mission.

The Rev. L. S. GATES, M.A.,
30 years Missionary in Bombay Presidency.

Mr. Gates, said that, while representing the oldest Mission in Western India, he did not wish to claim that wisdom necessarily came with age, and that the Marathi Mission is ready to learn

from her younger relatives like the Arcot Mission, whose reports often have something suggestive and inspiring. One thing that they were lately learning from the Arcot Mission was, that there is strength in union. The Marathi Mission is connected with the Congregational Church, but, in looking back over the history of that church, it has shown more of a tendency to scatter than to congregate. As there is a time for all things, so perhaps it was best at one time to scatter. Dr. Judson went off from them and did a greater work in Burma, perhaps, than he would have done if he had remained with them. The Presbyterian Church formerly worked with them, as also the Reformed Church. But these have done nobly since, if not in consequence of, separation. The Presbyterian Mission of Western India was a branch of the Marathi Mission. But the spirit of union was in the air now, and they began to feel that they would have to unite with some of their strong neighbours, and exemplify the idea conveyed by their name. The work was one, the faith was one, the source of the power was one, the means that they used were largely the same, and they rejoiced with the Arcot Mission in the common hope that, whether working here or there, the Master Workman is using them all to construct a building in this land that shall show forth His glory.

3. The Presbytery of Arcot.

The Rev. J. H. MACLEAN, M.A., B.D.,
Clerk of the Presbytery.

4. Madras Auxiliary Bible Society.

The Rev. S. W. ORGANE,
Secretary of the Society.

IV. INDIVIDUALS.

Mrs. GEORGE EDDY, *Principal, School for Missionaries' Children, Kodaikanal.*

THOMAS STANES, Esq., *40 years a steadfast friend of the Mission, Coonoor.*

C. M. BARROW, Esq., M.A., *former Principal, Doveton College, Madras.*

E. MARSDEN, Esq., B.A., *former Inspector of Schools, Madras.*

A. MAYHEW, Esq., B.A., *Inspector of Schools, Madras.*

GREETINGS FROM BOARDS, SOCIETIES AND INDIVIDUALS.

A. The Home Boards.

(1) The Board of Foreign Missions of the Reformed Church, America.

The Rev. H. N. Cobb, D.D., Corresponding Secretary of the Board, presented its greetings and the following Resolution :—

“The Board desires to congratulate the Arcot Mission on the completion of 50 years since its organization, and in this, its Jubilee year, to express its devout gratitude to God for the noble band of Missionaries who have been connected with it, and His conspicuous blessing upon their labors; to assure it of its continued and affectionate interest, and its earnest prayer that, through the abundant gift of the Holy Spirit shed abroad upon the Missionaries and Churches, Schools and people under their charge, far richer blessings may attend it in the years to come.”

The Rev. J. H. Wyckoff, D.D., Secretary of the Arcot Mission, presented the following Resolutions in acknowledgment of the congratulations of the Board and of the presence of its Deputation :—

1. “The Arcot Mission acknowledge with sincere thanks the resolution of the Board congratulating the mission upon the completion of its Jubilee year; it records its appreciation of the wisdom and consideration that have characterized the Board’s administration during the past 50 years, its gratitude to God for the long and happy relations that have existed between the Board and the Mission, its hope that for many years to come these relations may continue, and its earnest desire that God’s richest blessings may always rest upon the labors of the Board.”

2. “Whereas, the Rev. M. H. Hutton, D.D., the President, the Rev. H. N. Cobb, D.D., the Secretary, and Mrs. E. E. Olcott, Secretary to the Women’s Board, are with us on a visit to the Missions of our Church in the East, and as delegates to the public anniversary of the Arcot Mission.

“*Resolved*, that we extend to these honored representatives of the Board a hearty welcome to our Mission and that we esteem it a rare privilege to have them present on the occasion of the Jubilee.

“*Resolved*, that we regard their presence in our homes, their personal observation of our work, their words of cheer to the Native Christians and their interviews with the English Residents and with many members

of the non-Christian community, an invaluable blessing and as well fitted to further the interests of the work so dear to our hearts.

"*Resolved*, that we tender our warmest thanks to the Board for sending them to us, in accordance with the Mission's request, and that we take this opportunity to record our conviction that more frequent visits to the Missions by similar Deputations of the Board and the Church would not only encourage the workers in the field, but also stimulate a more intelligent interest among the home Churches."

(2) The American Board of Commissioners for Foreign Missions.

The Rev. John Scudder Chandler, M.A., Senior member of the Madura Mission in the field, presented the greetings of the American Board in the following letter from its Corresponding Secretary for India, the Rev. James L. Barton, D.D., to which the Rev. Dr. Cobb responded, and the Resolution of acknowledgment following was adopted :—

"It is difficult for the American Board to regard the Arcot Mission as separate and distinct from its own Madura Mission work. The common origin of both Missions, the fact that they have worked together all these years in the most perfect harmony and to the same blessed end, the personnel of the noble men and women who have directed the work of your Mission, all have cemented us together in a peculiar manner and made it impossible for us to think of you as another and separate Mission. Other Missions in different parts of the world have grown towards each other as the years have passed; the Arcot and the Madura Missions were together at the start and during all these fifty years have never desired to separate. The American Board rejoices in this close fraternal relationship which has, we believe, been a source of mutual help and strength.

"Yours has been and is a magnificent work. Through the school, the hospital and dispensary, and the preaching of the living Word, you have laid foundations deep and strong. You look back now upon a record of half a century of results accomplished which cannot fail to inspire an indomitable courage for the years to come. At a time like this many difficulties, which the Mission has confronted and in a large measure overcome, sink into insignificance in the face of the mighty victories won. The American Board rejoices with you at this time.

"I feel certain that in the future the Arcot and the Madura Missions will discover new and practical methods of co-operation, all in the interests of economy and efficiency. Neither Mission is eager to say "our work," but we are zealous for the "Lord's work" and the advancement of His kingdom in Southern India. For this we all labour and sacrifice and pray, and we believe that it is to those who thus work the greatest blessing will come,

* * * *

"The American Board sends maternal greetings, rejoicing in your successes and hopeful for what the years have in store for you. May you be abundantly prospered in your persons, your institutions, your native associates, your plans, your hopes and in your faith. May the Churches at home, who should be your staunch supporters, sustain your efforts and realize more completely the high privilege that is theirs to be co-workers together with you and God in leading India speedily to recognize Jesus Christ as Redeemer and Lord!"

On behalf of the American Board,

JAMES L. BARTON,
Foreign Secretary.

RESOLUTION OF ACKNOWLEDGMENT AND GREETING TO THE A.B.C.F.M. AS THE PARENT BOARD.

"The members of the Arcot Mission of the Reformed Church in America, assembled at Vellore on the occasion of their Jubilee Anniversary, recalling with gratitude the fact that the Mission owes its existence to the wise counsels of the American Board of Commissioners for Foreign Missions, desire the Parent Board to rejoice with them on the completion of 50 years of labor as a Mission in South India. We deeply cherish the memory of Dr. John Scudder, for 36 years a devoted Missionary of your honourable body, who, with his sons Henry and William, laid the foundations of the Mission, and whose children's children continue to carry on the same blessed work. We congratulate your Board on its magnificent history, its broad and statesmanlike policy, its faithful adherence to evangelical truth, and pray, that, in the coming years, it may be even more honoured in advancing the kingdom for the coming of which we together labor."

B. The Missions of the Reformed Church in America.

(1) The Amoy Mission of China.

To the Arcot Mission of the Reformed Church in America, in Jubilee Commemoration assembled: Greeting:—

"The members of the Amoy Mission of our Church extend to you their greetings and congratulations on this notable anniversary. We congratulate you on your noble grey-haired Missionaries and their long record of fruitful service. We congratulate you on their children now with you, and the splendid personnel of your mission. We congratulate you on your numerous Churches, your splendid Schools and Hospitals, your army of Native Helpers. We congratulate you on the large numbers of men and women who have been led to Jesus Christ during the fifty years of your history, and we praise the Lord that He has blessed you so richly.

"It has caused us deep regret that we have been unable to send a representative from Amoy to carry our greetings to you. However, we feel that we are not altogether without representation, for you have the daughter of our earlier Missionary whose name is still cherished by Missionaries and Natives here, Rev. John Howard Van Doren who has been called to be for ever with his Lord. Please accept the bright promise of her future as a symbol of our good wishes for you. May your numbers never grow less and the influence of your activities ever increase. May the Lord bless you each one richly with His Spirit and grant that you may see the kingdom growing daily until all in your field shall know the power of Jesus to save.

"With best wishes for the joyous celebration of your Jubilee, and assuring you of our prayer for you at this time and in your regular work, we remain,

Your fellowservants for the Lord,

The Amoy Mission of the Reformed Church in America,"

AMOY, CHINA,)
December 7th, 1904. }

C. V. STUMPF,
President.

(2) The Japan Mission.

DEAR BRETHREN:

"We are sorry that we are unable to send a delegate to share in your Jubilee rejoicings, but we extend to you our hearty greetings. We congratulate you upon the many and great successes of the fifty years that have just come to a close, and we pray that the years to come may be filled with richer blessing and prosperity. Though we have had very few visits from any members of your mission, we have been glad of these, and we have been happy to hear frequently of your work from visitors here who had also visited you, and we rejoice in the good reports that they have all given.

"While we regret that we cannot be with you in person at your time of rejoicing, we shall be with you in spirit and in our prayers.

"* * We are glad so large a delegation from home is to visit you and all the Missions of our Board. May it be fraught with much benefit to the Home Church and to the workers in the field. Above all we ought to invoke the mighty influences of the Holy Spirit upon the nations among which we labour to prepare them for the coming of our Lord. I am greatly in hopes not only of a speedy peace, * * but that there is to be a great turning unto God who has dealt so graciously with Japan in this unusual conflict. It is a common expression *Ten Yin*, or "Heaven's favour or help," in speaking of signal interposition of Providence. We trust God's mercies are to lead the people from highest to lowest, to acknowledge God's goodness to them. Abundant crops, no sickness, no domestic difficulties and a constant succession of victories, surely ought to lead to the heartiest consecration to the love and service of God. Pray

for Japan, pray earnestly for its Imperial House,* * and for all classes of the people. As goes Japan, so will go the Orient.

For the North Japan Mission, R. C. A.,"

TOKYO, JAPAN, }
November 23rd, 1904. }

M. N. WYCKOFF,
Secretary.

J. H. BALLAGH.

(3) The Arabian Mission.

DEAR BRETHREN :

"Your letter of July 6th, inviting us to send a delegate to your Jubilee next January, came to hand. By vote and circular letter Rev. James Moerdyk was elected our delegate to go to your field and carry our hearty greetings. But because the date of your celebration and that of our annual meeting are both in January, Mr. Moerdyk begs us to accept his declination. However, we hear that Dr. Worrall proposes to visit the Arcot field and in that case he will doubtless be appointed.

"* * Please accept this as a partial reply to your very kind invitation. We will all be with you in spirit at all events.* * "

BAHREIN, PERSIAN GULF, }
September 1st, 1904. }

S. M. ZWEMER,
Secretary.

C. Missionary Conference and Societies in India.

The following letter was addressed to the Secretaries of Missionary Conferences of the Presidency of Madras, of American Missions in India and of Societies in South India, established since the Arcot Mission :—

AMERICAN ARCOT MISSION,

Vellore, October 1st, 1905.

My dear Sir,

"The American Arcot Mission, founded in 1853, is proposing to hold special exercises in January, 1905, in commemoration of the completion of its Jubilee year.

"We are asking each one of the twelve Societies in South India, older than our own, to send us a delegate on that occasion.

"We very much regret that the limitations of an ordinary Indian City prevent our extending this invitation to many other Societies, whose personal representatives we should be glad to welcome amongst us at this commemoration.

"We are privileged, however, to mark still further our appreciation of the significance of this occasion and of the happy relations that exists between us and all the Societies in Southern India, by sending you our greetings, and by requesting that you send us a message to be read on the appropriate occasion during our Jubilee Exercises, to be held in Vellore, January 8th, 9th and 10th, 1905."

On behalf of the Mission,

Secretary.

The following replies were received :—

Conference.

(1) The Madras Missionary Conference.

"The Madras Missionary Conference desires to convey to the American Arcot Mission its heartiest congratulations and good wishes on the occasion of the celebration of its Jubilee. It rejoices in the fifty years of service which the Mission has been privileged to render, recognizing the good hand of God upon it in the congregations that have been established, the lives that have been built up in the faith of Christ, in the ministrations to the sick, so tenderly bestowed, and in the influences brought to bear on the young in schools, and in the zenana, and in the flourishing Voorhees College. It gives thanks for lives so freely and fully given for the service of the Master, and for the many signs of the rich blessing of God. It prays that the fresh period of service on which it has now entered may be fruitful in every good work, and may bear still more abundant testimony to the advancement of the Redeemer's Kingdom.

"In conclusion, the Conference would commend the Mission, with all its workers and in all its interests to God, and to the word of His Grace which is able to build them up, knowing that He that hath begun a good work will perfect it until the day of Jesus Christ."

MADRAS,)
January 7th, 1905. }

W. MESTON,
Secretary.

(2) The Bangalore Missionary Conference.

"The Bangalore Missionary Conference send affectionate greetings and hearty congratulations to the Missionaries of the American Arcot

Mission on the occasion of the celebration of their Jubilee. They glorify God for the history of the Mission, so clearly marked by the providential guidance of the God of Missions. They praise God for the success which He has so richly vouchsafed in the past, and earnestly pray that in the future, He may grant you 'to see greater things than these.'

"Our heart's desire for you is embodied in the words of Jacob regarding Joseph, 'His bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee.'"

BANGALORE CITY, }
December 30th, 1904. }

D. A. REES,
Secretary.

(3) The Madras Auxiliary Bible Society.

"I am commissioned by the Committee of the Madras Auxiliary Society to convey their fraternal greetings to the American Arcot Mission on the auspicious occasion of their Jubilee.

"The relations between this Mission and the Bible Society have always been of a most cordial and friendly nature. In every department of the Society's varied and extensive operations the members of the Mission have taken a leading part and rendered signal services. In its earlier years the Bible Society owed much, both in the Directorate and in its work of circulating the written Word, to the wise guidance and devoted labours of Dr. John Scudder and Dr. Miron Winslow, whose monumental work, the Tamil-English Dictionary, has been of inestimable value in the translation and revision of the Holy Scriptures and in the acquisition of the language by young Missionaries. Nor can another contemporary member of this mission, Dr. Spalding, Author of the English-Tamil Dictionary, be passed over, though his life-work was mainly connected with Ceylon. Conspicuous also have been the services to the Bible Society of Dr. Scudder's seven distinguished missionary sons, and of his grandsons; of Dr. Jacob Chamberlain and two of his sons, of Dr. Wyckoff, Mr. Beattie, Mr. Farrar, and of others who have passed away and of the lady members of the Mission. Dr. Henry Martyn Scudder has for two generations exercised a marked influence in India, both among missionary and native readers, by his "Bazaar Book" and his other literary works.

"In connection with the revision of the Tamil Scriptures, extending over a long period, the Society has received invaluable help from Dr. Jared Scudder, who, happily, is still spared as a member of the Mission staff. In more recent years Dr. Scudder has shown his solicitude for the further improvement of the version by contributing scholarly criticisms and suggestions. In the earlier stages of the revision of the Telugu Bible, as a member of the Old and the New Testament Committees, and as their Chairman, Dr. Chamberlain did excellent work, both in the preparation

and printing of the text and in the direction of the revision sessions. The issue of the brevier type edition of the Bible in this language is due to his initiative and superintendence. His engagement at the present time in the important work of compiling a Telugu Bible Dictionary still connects him indirectly with the Bible Society, and those who know the merits of that work earnestly trust that he may be spared to complete it.

"In the dissemination of God's Word by Colporteurs, Bible Women, and Native Christian Agents, by their own personal gifts and earnest advocacy of its claims, the Society has had in the past and has to-day no truer friends or warmer supporters than the members of this Mission. For such noble and disinterested service the Society owes them a debt of gratitude and it rejoices to acknowledge this; indeed it is mainly through labours such as these the Bible Society has been able to accomplish its great purpose of scattering the seeds of Eternal Truth far and wide.

"Thus the Society is connected with the Arcot Mission by strong ties of sympathy and co-operation, and it gives me great pleasure, as its delegate, to congratulate the Mission right heartily on attaining its Jubilee. In the fifty years of its existence it has done much for the truest well-being of those among whom its work is carried on, but we look for far greater things in days to come, when the people not only of the Arcot District but of the Southern Presidency and the entire Indian Empire, shall have been brought under the benign and blessed sway of the Gospel of Christ, and the Holy Scriptures, in their mother tongues, shall be found in every home."

MADRAS, }
January 9th, 1905. }

S. W. ORGANE,
Secretary.

(4) The Religious Tract Society.

"The Committee of the Religious Tract Society unite in sending a cordial greeting to the American Arcot Mission on the occasion of their Jubilee commemoration. They rejoice in the manifest blessing that has attended the efforts of so many devoted workers, and in the varied Christian activities, educational, medical, industrial and evangelistic, initiated and carried on by them, during the past fifty years. Nor are they unmindful of the valuable contributions to Vernacular Christian Literature which have been made by not a few of the Missionaries who have laboured in the Arcot field in former years as well as by those who are still spared to share in the work of extending the Kingdom of God in India. The Committee gladly recognize God's great goodness to the members of the Arcot Mission in the past, and express the earnest hope that fruit still more abundant will crown their labour in days to come."

MADRAS, }
December 2nd, 1904. }

H. GULLIFORD,
General Secretary.

(3) The Christian Literature Society.

"The Christian Literature Society receives with much satisfaction the cordial greetings of the Mission of the Reformed Church of America working in North Arcot, on the occasion of its Jubilee in India. It rejoices with them in the development and success that have attended their labours, and unites with them in thanksgiving to Almighty God for His guidance and blessing during the last fifty years.

"The Christian Literature Society recognizes the good work the Mission has accomplished in the education of the young and in the preparation of valuable works in English and the Vernacular. The founders of the mission were keenly alive to the need for useful literature, and the names of Scudder and Chamberlain will be remembered as those of men who strove to meet that need. The Christian Literature Society thankfully recognizes the fact that there have always been those in the Mission who have been like-minded and sought the intellectual as well as the spiritual improvement of the people.

"The Christian Literature Society desires to convey its congratulations to the Mission, and especially to the veterans who have borne the heat and burden of the day. It trusts that every department of mission work, evangelistic, educational, literary, medical, pastoral, may be developed and strengthened; and prays that the divine blessing may so richly rest upon the labours of all the workers that when the centenary of the Mission is celebrated they may be able to report that the Gospel has been preached to all who dwell in the regions for which they hold themselves responsible.

"The Christian Literature Society prays that the meetings held in connection with the Jubilee may be times of refreshing, stimulus and power to all those who meet to celebrate fifty years of earnest and successful toil for the Master."

MADRAS,
December 28th, 1904. }

H. GULLIFORD,
Secretary.

D. American Missions.

(1) The American Ceylon Mission.

"In behalf of the American Ceylon Mission I desire to thank the Arcot Mission for its cordial invitation to send a representative to the celebration of the completion of its Jubilee year. We very much regret that it will be impossible for us to accept this invitation but we most heartily congratulate the Mission on having completed such a long term of service for the Master in India, and we sincerely pray that the days of the celebration may bring a rich blessing to all who are connected with the work, and that God's blessing may rest on the Mission in all its labors for India."

JAFFNA, CEYLON,
October 5th, 1904. }

G. G. BROWN,
Secretary.

(2) The American Madura Mission.

"In reply to the cordial invitation of the Arcot Mission that the Madura Mission send a representative to attend the Jubilee in January next, I am glad to report the action of this Mission in appointing Rev. John Scudder Chandler as its representative for the occasion.

We congratulate the Arcot Mission upon its prospective celebrations and upon the great blessings which the Lord has granted unto it during the half century that is passed.

As, in one sense, a daughter Mission and in many others, a most beloved sister in the Lord, we pray for you a glorious entrance into a new half century of great progress and marvellous power."

PASUMALAI,
September 15th, 1904. }

J. P. JONES,
Secretary.

(3) The American Presbyterian Mission.

"The American Presbyterian Mission in Western India sends greeting to the American Arcot Mission.

"On this joyful occasion of the fiftieth anniversary of the opening of your great missionary work in India we rejoice with you. We thank God for the Christian testimony of your Missionaries and Agents, and of your Churches and other institutions, whose message has resounded throughout the Indian peninsula; for your successful efforts in the development of the spiritual and industrial life of the Christian people; and for your leadership in the cause of union of the Churches. We pray for the divine blessing to continue and increase upon you and that the bond of peace that links you with your sister Missions in the unity of the Spirit may strengthen continually unto the building up of the body in love."

J. M. IRWIN,
President.

MAHABALESVAR,
November 3rd, 1904. }

WILLIAM H. HANNUM,
Secretary.

(4) The Canadian Presbyterian Mission.**TELEGRAM.**

"Canadian Missionaries assembled send greeting. I Corinthians, 15: 58."

WILSON.

INDORE,
January 9th, 1905. }

(5) The American Reformed Presbyterian Mission.

"The Reformed Presbyterian Mission in Northern India sendeth you greetings in the name of the Lord Jesus Christ, the King and Head of the Church, rejoicing that you have reached your Jubilee year, and prays for

the continual outpouring of the Holy Spirit towards the extension of the efforts which your Jubilee is meant to commemorate.

"In addressing you this congratulatory message, we need scarcely remind you of the place your Mission has long held in the hearts of the people, nor of the bond of sympathy early formed between the two bodies, the principles, the trials and contendings of the Fathers for the purity of doctrines being the same.

"We heartily congratulate you on the result of your fifty years' labor, and pray that your lives may be spared long and your work may grow and prosper more and more, so that those baptized, taught and trained by you, shall come forward to prove faithful laborers in the Lord's Vineyard, multiplying your successes of past years into the glorious fruition of the indigenous Church of India.

"May the King and Head of the Church preside over the celebrations of your joyful Jubilee!

"May the labors of the ministry and membership of your Mission greatly prosper and be blessed of God to the conversion of souls, and to the upbuilding of saints."

RUBKI,
November 11th, 1904. }

G. W. SCOTT,
Clerk.

(6) The American Baptist Telugu Mission.

"On behalf of our mission I wish to extend our hearty congratulations to the Arcot Mission on having reached this period in its history. At the Annual Conference of the American Baptist Mission the following resolution was unanimously adopted:—

"Resolved, that we congratulate our brethren of the American Arcot Mission on the completion of their first half century of work and we send them our very hearty greetings at their Jubilee meeting. We trust and pray that ever increasing prosperity may crown their labors in the service of our common Lord."

SATTENAPALLE,
December 10th, 1904. }

W. E. BOGGS,
Secretary of Conference.

(7) The American Baptist Burma Mission.

"The Burma Baptist Missionary Convention, holding its thirty-ninth annual meeting in Rangoon, October 22nd to 24th, begs to send cordial congratulations to the American Arcot Mission, on the completion of its Jubilee year. The American Baptist Mission in Burma lacks but ten years of reaching its centenary. It is engaged in work among six indigenous races, viz., the Burmans, the Talains, the Karens, the Shans, the Chins and the Kachins; and two races of foreign extraction, viz., the Telugus and the Tamils, as well as other natives of India, considered as one, and the Chinese. It has two Theological Schools for the training of a Native Ministry, one for the Karens, conducted in the Karen language, and the

other conducted in the Burmese language for Burma and all other non-Karen races. It has a college which teaches from the kindergarten up to the F. A. standard, having on its roll at the present time upwards of 800 pupils. It has a church membership of upwards of 45,000. It asks the prayers of the American Arcot Mission, that the coming ten years may witness great advance in all evangelistic directions. With our renewed congratulations we beg to assure you herewith of our fraternal and prayerful interest."

RANGOON,
October 24th, 1904. }

T. THANBYAH,
Corresponding Secretary.

(8) The American Mennonite Mission.

"The American Mennonite Mission takes great pleasure in sending greetings to the Arcot Mission on the occasion of its Jubilee commemoration. May He who has so signally blessed you in the past continue to bless and favor your efforts and add many souls as the reward of your labors.

On behalf of the American Mennonite Mission,"

DHANTARI, C. P.,
December 23rd, 1904. }

J. A. RESSLER,
Superintendent.

E. Other Societies in South India.

(1) The Hermansburg Evangelical Lutheran Mission.

"We, the undersigned Missionaries of the Evangelical Lutheran Mission assembled at Kodur for our Quarterly Conference, desire to express our joy and feelings at the Jubilee of our neighbour Mission. We rejoice in the great blessings of our Lord and heavenly King and at the rich fruits of the American Arcot Mission. Pains, toil, perseverance and faithful work have matured, for which we thank God, praying that he may bless the Church in India of the American Arcot Mission in future as hitherto and that He may extend His Kingdom of Grace for the benefit of this land in behalf of which we all serve Christ."

J. WORRLEIN.
W. KOTHE.
H. KRUGER.
W. PETERSEN.
J. N. WITTMAN.
JOH. ROHWER.

C. SIRIBA.
JOH. MANEKE.
F. LINDNER.
P. A. PAULSEN.
O. SCHIRGE.
JOH. BUNNESTY.

KODUR,
January 5th, 1905. }

(2) The Canadian Baptist Mission.

"We extend to you our greetings in Christ and rejoice with you in that grace extended by our God to you through fifty years of service for Him, and join you in deep gratitude for the achievements of the Holy Spirit through you in the salvation of souls and the establishment of the Kingdom of Christ in India. We recognize the obligation under which we, together with other Missions, are placed to you in your contribution (1) of a splendid evangelizing zeal in the stronghold of heathenism in India, the country village community, (2) of a great philanthropic work in your medical enterprises, (3) of a considerable portion of the material in the literary campaign that has been most helpful and inspiring and (4) of an educational undertaking properly subordinated to, and yet effectively co-operating with, the great end of evangelization. We recognize and rejoice in the spirit of brotherliness characteristic of your relations with other Missions in India, and in the charity that makes so strongly for that Christian unity which we long and pray for as the heart's desire of our Master for His people on earth. We shall ever pray for your continued prosperity, that you may be kept by the power of God, sanctified by the Word of God, enlarged by the Spirit of God, and enriched by the Grace of God."

COCANADA, }
November 24th, 1904. }

J. R. STILLWELL,
Secretary.

(3) The Ceylon and India General Mission.

"I am authorized by the Ceylon and India General Mission to convey our most cordial congratulations to the American Arcot Mission upon the celebration of its Jubilee.

"As fellow-members of the body, we rejoice together with you, and 'abundantly utter the memory of God's great goodness' to you during the last fifty years.

"As we look at the Mission in 1853, consisting of three men invading a section of the kingdom of darkness, and look to-day at more than ten thousand souls professing the name of Christ; we say with the deepest gratitude and praise 'What hath God wrought?'

"We wish to record our appreciation of the spirit of brotherliness, kindness and helpfulness which the American Arcot Mission has invariably shown towards us.

"We pray that the future will be a time fuller and richer in blessing than the past and that God will fulfil this promise to you, 'I will do better to you than at your beginnings.'"

HINDUPUR, }
January 7th, 1905. }

B. DAVIDSON,
Director.

F. Individuals.

H. E. LORD AMPHILL,
Governor of Madras.

"His Excellency very much regrets his inability to accept the kind invitation of the American Arcot Mission to be present at their Jubilee commemoration.

"It would have given him great pleasure to have been present and to have an opportunity of reiterating his high appreciation of the valuable educational and philanthropic work which is being done, not only by the Arcot Mission, but by other American Missionary bodies in Southern India, and of acknowledging the debt of gratitude owed by people in the Madras Presidency to numerous citizens of the United States for their munificent benefactions."

GOVERNMENT HOUSE, }
January 3rd, 1905. }

L. M. WYNCH,
Private Secretary.

E. L. VAUGHAN, Esq.,
Collector of Ouddapah.

"Mr. and Mrs. Vaughan much regret they are unable to accept the American Arcot Mission's kind invitation to attend the Jubilee Commemoration at Vellore."

TELEGRAM.

"Accept our best wishes for the Jubilee and success to the College."

S. G. ROBERTS, Esq.,
Acting Collector of Chingleput.

"Mr. Sydney Gordon Roberts presents his compliments to the Arcot Mission and regrets that emergent work * * entirely prevents his accepting their most kind invitation to attend the Jubilee Commemoration of the mission at Vellore from the 8th to the 10th of January. * * He takes this opportunity of expressing his continued good will towards the American Arcot Mission and his recognition of its services, especially to the inhabitants of Vellore and the neighbourhood.

CHINGLEPUT, }
January 6th, 1905. }

C. A. PATERSON, Esq., M.A. LL.B.,
Registrar, University of Madras.

DEAR SIR,

"I have received your invitation to the Jubilee celebrations of your Mission, and I should have very much liked to be present, but I cannot get away from my duties here. * * Especially in view of the fact that I

commenced my Indian career in Vellore as Principal of the Institution that is now the Voorhees College and that I arranged the meeting nearly twenty-five years ago when the foundation bricks of the buildings were laid, I should have liked to be present at the meeting next Monday when foundation stones of extensions are to be laid, for I am deeply interested in the prosperity of the College.

"Kindly express to your Mission Committee and to the Delegates from other Societies my deep regret at being unable to be present and assure them that I am greatly interested in the work. I hope that your Jubilee celebrations will lead to the further development of your work and a great extension of the Kingdom of Christ Jesus among the people of this land."

SENATE HOUSE, MADRAS, }
January 5th, 1905. }

Yours very sincerely,
C. A. PATERSON.

MR. M. SRINIVASACHARIAR, B.A.,
Tahsildar of Vellore.

SIR,

"I thank you very much for your kind invitation to the Jubilee Commemoration of the Arcot Mission.

"I beg to assure you that I take the invitation as an expression of the kindly sympathy, goodwill and benevolence not only of yourself but also of the Christian Missions in this land * * towards the Indian community to which I belong. No Indian can be too grateful to the Missions for the good they have done and are doing to Indians in the field of education, and to the backward classes, though he might perhaps be unable to always agree as to the methods.* *

"With my best wishes for the success and prosperity of yourself and of your Mission,"

VELLORE, }
January 6th, 1905. }

I remain, Sir,
Yours truly,
M. SRINIVASACHARIAR.

Letters were also received from the following :—

THE HON. DR. A. G. BOURNE, F.R.S.,
Director of Public Instruction.

H. K. BEAUCHAMP, Esq., C.I.E.,
Editor, "Madras Mail."

THE REV. W. MUSPRATT, M.A.,
Chaplain, Madras.

PART III.

HISTORICAL PAPERS.

HISTORY OF THE ARCOT MISSION.

THE REV. J. H. WYCKOFF, M.A., D.D.

The Arcot Mission is so called because it occupies chiefly that portion of the Madras Presidency known as the Arcot District, the centre of which lies about one hundred miles west of the city of Madras. Arcot—Tamil *Aru Kadu*—means six forests, and the name probably arose from the fact that the district was formerly covered with forests, in as many parts of which six rishis or hermits had their abode.

Political History.—The country has an ancient history, but it is so mixed up with fable that very little reliable data is at present available. Old inscriptions are being deciphered which will probably clear up many doubtful points, as well as give much additional information; and it seems likely that, ere long, we may have a fairly accurate history of this old and important district. The Chola kings, who ruled the Tamil country for several centuries, and whose dominions for a considerable period embraced nearly the whole Telugu area of our Mission as well, are said to have erected temples on the sites of the six hermitages. After the Cholas arose the Telugu Kingdom of Vijja-

nagar with its capital on the Tungabhadra. This dynasty, which was founded by two adventurers in the fourteenth century, gradually extended its dominion from sea to sea, and reached a degree of prosperity unknown to any Dravidian power. It overthrew the former dynasties of South India, and for two centuries nominally governed the entire country now known as the Presidency of Madras. In the Tamil districts its deputies were called Nayaks, who had capitals at Gingee, Tanjore and Madura, and who reigned with all the splendor of independent sovereigns. Vellore and Chandragiri were likewise seats of their rule. During the Vijianagar dominion there was an influx of Telugus into the Tamil country, whose descendants still remain, and constitute some of the most prosperous and influential classes of the population. This Empire gave great prestige to the Telugu race, and left a marked impress upon the Arcot Districts in the great temples, fortresses, and other monuments erected during its sway. After the fall of Vijianagar, the country came under the dominion of the great Mogul, Aurangzebe, the only one of the Moguls who succeeded in bringing South India under his power, and that only for a brief period. Aurangzebe's chief feudatory in the south was the Nabob of the Carnatic, whose capital was Arcot, and who had become practically an independent ruler when subdued by the English. The Arcot District thus became the chief centre of conflict during the wars of the Carnatic, which ushered in English rule.

The control of India by European powers had been narrowed down, in 1760, to a contest between the English and the French. Dupleix, the great Frenchman, who, by his profound insight into the native temperament, had succeeded in enlisting the Nabob of Arcot on his side, was matched by a still more astute Englishman, Clive, whose noble defence of Arcot, which he had seized during the Nabob's absence from the capital, formed the turning point in India's history, and led to the transfer of the preponderance of power in South India from the French to the English. Wandiwash, forty miles south-east of Arcot, one of our out-stations, was the scene of another notable battle, Colonel Coote there having gained a decisive victory over the French, which was soon followed by the surrender of the hill fortress of Gingee, and the termination of the war.

FOUNDING OF THE MISSION.—Into this district, the scene of so many interesting and thrilling events, the **Missionaries** of the Reformed Church entered in 1850. The first to pitch his tent was Rev. Henry Martyn Scudder, son of Dr. John Scudder, the pioneer Missionary of the Reformed Church in India. As the Arcot Mission was founded and has ever been associated with Missionaries bearing the name of Scudder, a brief history of the family will not be out of place.

The Scudder Family.—Among the early settlers of the old town of Salem, Massachusetts, was one Thomas Scudder, who came to America from England about the year 1635, and died at Salem in 1658. Thomas Scudder's son Thomas, and grandson Benjamin, resided at Huntington, Long Island, from which place Jacob Scudder, son of Benjamin, removed to Princeton, N. J., in 1746, where his son Nathaniel (born May 10th, 1733) attended college, and was graduated in 1750. Nathaniel Scudder became a physician, but, when the Revolutionary war broke out, gave up his practice, and was appointed Lieutenant-Colonel in the army. He was several times elected to the New Jersey Legislature, was Speaker of the Assembly held at Burlington, November 30th, 1776, and was also elected to represent the State in the National Legislature in 1776. In 1781 he was killed in the heat of battle, and at the head of his command, while repelling the British. He was buried with all the honors of war in the cemetery of the old First Church of Freehold (Tennent Church). His son Joseph, who was a lawyer by profession, settled at Freehold, N. J., where he had an extensive and profitable practice. His wife was Maria Johnson, "a woman of no common merit, of queenly dignity, highly cultivated, and of great force of character."

Dr. John Scudder.—From parents of such noble worth was born, September 3rd, 1793, at Freehold, N. J., John Scudder, the pioneer Missionary of the Reformed Church in India. Having chosen the medical profession, Dr. Scudder settled in New York City, and transferred his membership from the Presbyterian Church of Freehold to the Franklin St. Reformed Church, New York, of which the Rev. Christian Bork was then Pastor. He became at once an active member, labouring in various ways for the cause of Christ. Long was his earnestness of spirit and



DR. AND MRS. JOHN SCUDDER.

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fidelity to his Master remembered by that people. While in New York, engaged in his profession, the claims of the heathen were brought vividly before his mind in a peculiar manner. In professional attendance on a lady, while in the ante-room, he took up a tract with the title, "The Conversion of the World, or the claims of Six Hundred Millions; and the Ability and Duty of the Churches respecting them." The words of the tract pierced his heart like a dagger, and he had no rest until he had offered his services to the Foreign Mission Board. He was only twenty-six years of age when he abandoned home and friends, and, with his young wife and infant daughter, sailed for India. He arrived in Ceylon in February 1820, and entered upon his work with that earnestness and devotion which characterized his whole life. In May of the following year, he was ordained a minister in the Wesleyan Chapel at Jaffna, Congregationalists, Baptists, and Methodists taking part in the service. It was while he was in Ceylon that most of his children were born. Of these, eight sons and two daughters lived to grow up, and all of them, except one, returned to the land of their birth as Christian workers. In 1836, in company with Dr. Myron Winslow, Dr. Scudder removed to Madras, where a new Mission was opened, and where his eldest son, Henry Martyn Scudder, joined him as a Missionary in 1844; Dr. Scudder and his son being Missionaries of the American Board of Commissioners for Foreign Missions, but Ministers of the Reformed Church. Would that we might linger longer over the history of this truly devoted servant of God—Dr. John Scudder—whose hand is clearly seen in the founding of this Mission, and whose spirit remains in so many of his descendants; but we must forbear, and address ourselves to a sketch of those who were more intimately connected with the organization.

Henry Martyn Scudder.—Henry Scudder, after labouring for six years at Madras, during which time he devoted himself to evangelistic work, was, in January 1850, deputed to make, in company with Rev. John Dulles, an exploring tour in the Arcot District, with a view to selecting a new station to be opened in connection with the Madras Mission. Mr. Scudder and Mr. Dulles left Madras for this purpose in June, 1850, and visited four large towns in the Arcot District; spending one day in Arcot, two in Arni, six in Wandiwash, and two at Tiruvettur.

Arcot occupied.—Their conclusion was that Arcot should be occupied as the first station, and the Mission concurring in their opinion, Mr. Scudder was appointed to that place. In a letter to the Board, dated August, 9th, 1850, he gives as the reasons for determining on Arcot :

“(1) Its accessibility to Madras ; (2) it is the centre of a large population ; (3). it is unoccupied by any other mission.” “The great field in which Arcot stands as the central point,” he writes, “is open for the American Board. It should be immediately occupied by them, not with one man, sent out to put forth the few and feeble efforts that a single man can put forth, but thoroughly and vigorously, as the site of a large mission. Another Missionary should be placed with me at Arcot itself ; another should be sent to reside at Arni ; and still another to erect the Gospel standard at Wandiwash, which is a charming rural spot, with a simple country population, affording one of the most pleasing sites for immediate occupancy that I know of.” As another inducement to occupying Arcot, Mr. Scudder speaks of the abandonment of Arcot as a military post and the removal of an influence detrimental to the interests of missionary work, while by the departure of a large number of officers, several bungalows were made available for the Missionaries at a very cheap rent. “And now,” he adds, “in earnest tones, and with full hearts and out-stretched hands, we ask and pray that the Prudential Committee will send us immediately four men, and enable us to stretch out our lines into the country. We believe that the Lord calls upon you to re-enforce us unhesitatingly and promptly, in order that we may go up and possess the land that He has thrown open.”

Removes to Wallajapett.—But the young brother did not find an immediate response. Deferring his removal from Madras until after the rains, he took up his residence at Arcot with his family in January 1851, and for more than a year laboured alone in the great weary waste of heathenism. While in Madras, Mr. Scudder had taken a course of medicine in the Medical College, and on his arrival at Arcot, opened a Dispensary, to which people came in large numbers for treatment. But he did not allow his dispensary-work to interfere with the direct preaching of the Gospel in the streets and lanes of the surrounding towns and villages. Every morning found him with his few native assistants carrying the good news to the people. He found it the most difficult and self-denying work in which a Missionary could engage, but still it was his delight. “How happy I am,” he says, “when I come back ! Then I feel that there is nothing so great as preaching Christ.” We will let him tell his methods pursued in *street-preaching*. “We resort to some green tree, or native

verandah, or to the side of a street, or a by-way, and read for a few minutes. A crowd is soon collected, and we begin to speak. Perhaps some one interrupts us at once, but we look kindly at him and ask him to hear us for a little while, assuring him that afterwards he shall have an opportunity to say what he likes; we stop and tell him that if he is in haste we will be glad to hear him first. Generally we have not much difficulty. We find a kindly wit one of the best weapons to disarm opponents and win their ears. The crowd will take part with us, if we make a good hit. We have on hand an assortment of witticisms, prepared for all kinds of emergencies, which have been wrought out in the course of some experience in street-preaching. We have various expedients, like Garrick's jokes, devised beforehand, for obtaining and holding an audience. We have a bundle of apposite anecdotes and illustrations, suited to the different questions which we expect them to propose; for there are certain objections and queries that are well known to us, and we generally perceive what a man is going to say, as soon as he has uttered two or three words. We endeavour to preserve imperturbable good humor, however we may be assailed, and to manifest great kindness. Above all, we look to the Lord for aid; and more than once, when a particularly astute antagonist has made me cast about in my mind sharply and yet fruitlessly to see what I should answer him, when he should cease speaking, I have lifted my heart in silent prayer to God, and received, as from an opened heaven, an appropriate reply. I love the work of street-preaching." Occasional visits would be made to the great festivals, the dispensary being left for a few days, to the care of the native assistants.

Resides in Ranipett.—On his arrival in Arcot, Mr. Scudder had first taken up his residence and established his dispensary at Wallajapett, a native town, three miles east of the European quarters. Here he occupied a bungalow now abandoned, belonging to Mr. Bilderbeck, formerly of the London Mission. He soon found, however, that Ranipett or New Arcot, where the English regiment had been stationed, and where a few European families still remained, was a better centre for work, as well as a more desirable place of residence; and this has since continued to be the mission station. A letter from him, under date of April 1st, 1851, says: "The field is immense and inviting. My soul burns as I glance over it. I am the only Missionary in all

the vast district of country between Madras and Bangalore. The region is full of cities, towns, villages, and hamlets. What can I do? Will no one come to help me? Our Board should immediately occupy this field. Four men ought to be sent out at once."

Organizes a Church.—In June of the same year the young Missionary exhibited his strong faith in the success and perpetuity of his work by establishing the Church of Arcot. The little organization was effected with three members: (1) Mrs. Fanny Louis Scudder, the Missionary's devoted wife; (2) Mrs. Lackey, a pious East Indian (Eurasian) woman; (3) a native named Paul, who was baptized on the occasion. In writing to the Board of this interesting event, Mr. Scudder remarks, "I have, by the grace of God, been permitted to form a little church at Arcot. Four years ago a native listened to the instruction of a pious East Indian woman in this place, and, throwing away his idols, clave unto Christ. He suffered persecution with meekness and steadfastness. After I came here I instructed him more fully in the way of the Lord, and baptized him, giving him the name of Paul. I also administered the ordinance of baptism to his two children who are both young. Mrs. Lackey, the East Indian woman to whom I have alluded, united with our Church on the same occasion. She is devotedly pious and affords us much assistance and consolation. Paul walks humbly with God, and increases in knowledge. He earns his own bread, as he did before he became a Christian. His wife attends church, but she possesses a stormy spirit, and is no help to him in his Christian course." He then adds, "May the Lord grant that this little germ may rise, like a banian sprout, into a great and ever-extending tree." In November following, he sent a valuable paper to the Board on the importance of Medical Missions, emphasizing the following points: (1) The union of preaching and healing harmonizes with the example of Christ and the early disciples.—(a) Jesus went about preaching the Gospel; (b) wherever He went He showed a special attention to the sick; (c) His fame thereby spread through the land; (d) great multitudes were consequently attracted to him. (2) The Missionary, if a physician, obtains thereby a happy introduction to the people. (3) The physical benefit which the Missionary physician confers make the people more ready to receive his spiritual message. (4) The

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REV. HENRY M. SCUDDER, D.D.



REV. WILLIAM W. SCUDDER, D.D.



REV. JOSEPH SCUDDER.

Missionary physician attracts to himself a daily assembly of adult hearers. (5) The Missionary physician draws many females within the sphere of his labors. (6) Medical practice wins for the Missionary a position of authority fitted to subserve his higher office as preacher. (7) The Missionary's character as a physician brings visitors to his house. (8) The Missionary physician has peculiar opportunities for manifesting Christian affection. These eight points were developed with forcible arguments and illustrations from the word of God and from his own experience as a Medical Missionary. About the same time, he made another pathetic appeal to the Board for helpers. "When will you," he writes, "send us more Missionaries? Speakers on your platforms declaim with ardor on India's speedy conversion to God. Alas! how dim must be the Missionary's hopes, when he sees on every side vast domains of Hinduism unoccupied by the church, unilluminated even by a single ray. How can India's conversion be near at hand when the church sends a band of Missionaries so small that all the light that they can together kindle only flickers like a taper upon an ocean of darkness? How shall the heathen believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? My heart is sometimes bowed like a rush before the storm when I contemplate the gloomy scene."

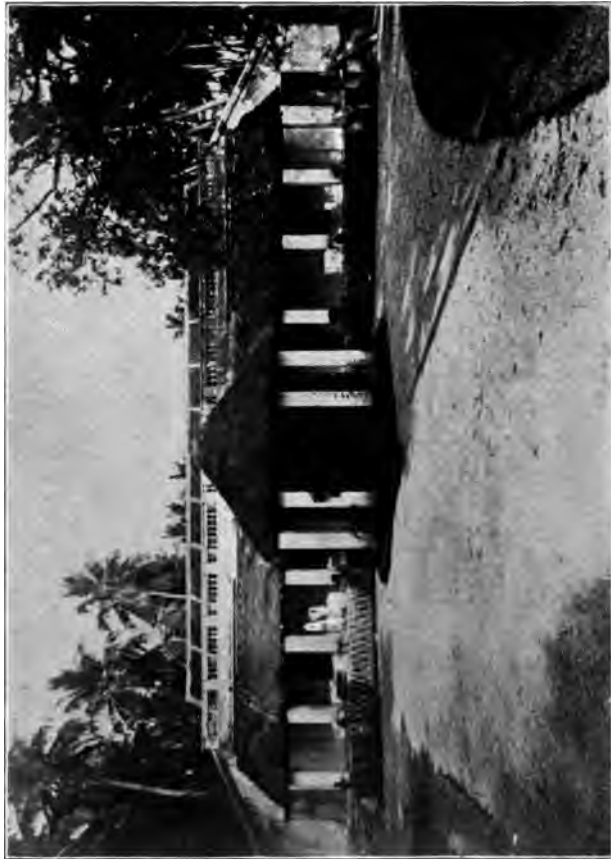
Arrival of William W. Scudder.—But at last, the hearts of the devoted Missionary and his faithful wife were cheered by the arrival of new laborers. William Scudder, his younger brother, had joined the Jaffna Mission in 1846, where, during the first year, he had lost his young wife who left an infant child. After laboring for some years alone, he visited America, and was married to Elizabeth Knight, with whom he now returned to India, reaching Arcot in May 1853.

Organization of the Mission.—Shortly after his arrival, the Arcot Mission was formally organized and the Arcot Classis constituted. Dr. John Scudder, the father, was present at the organization of the Mission and was largely instrumental in shaping its policy, although he never officially became a member. He was, however, one of the charter members of the Classis of Arcot, and its first President.

Its Policy.—The Arcot Mission was established as a preaching mission. The oral proclamation of the Gospel in the vernacular constituted its foundation stone. For some years, a good deal of discussion had arisen among the missionary bodies as to the place that education should occupy in mission work. Two methods had been adopted. The one made education subordinate to the great work of preaching, and established schools only in such communities as had been proselyted to the Christian faith. This was called the “preaching method.” The other plan was to make schools the chief means of evangelization, by imparting in them a Christian education, principally through the medium of English. This was styled the “educational method.” The founder of the educational method was Dr. Duff, who arrived in Calcutta in 1830. Finding that few of the educated natives had accepted Christianity, he conceived the idea of founding educational institutions, in which the English language should be the medium of instruction, and where, along with the western sciences, the word of God also should be taught. Following Duff came John Wilson of Bombay and John Anderson of Madras; and nowhere have there appeared three men who carried on the work of Christian education with greater earnestness and with happier results. It is to be regretted that the educational Missionaries should have gone to extremes in advocating their system, to the disparagement of other forms of labor. Education was held to be the grand means for the conversion of the Hindus, and essential to a right understanding of the Gospel. Missionaries, it was asserted, could not learn the vernaculars so as to preach acceptably in them, and where they did master them, the people could not understand their message. Education, it was contended, must prepare the way for evangelistic work. The effect was to force the preaching Missionaries to assume the defensive, and thence followed a sharp controversy as to the comparative value of the two methods, which extended over many years. Dr. John Scudder and his sons had had peculiar opportunities in Madras and Ceylon to test both methods, and the result was that they had all become strong converts to the preaching method, and the principle on which the Arcot Mission was founded was a strong protest against the assumptions of the educational brethren. The Mission in its constitutional *rules*, disclaimed that “any educational or other preparative

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MISSION BUNGALOW, ARNI.

Human instrumentality" was needed to bring the Hindus into a condition of fitness to receive the truth; and, "believing that the way to the triumph of Christianity could most effectually be prepared by its public proclamation," resolved not only to make the preaching of the Gospel its chief work, but also to limit education to the children of proselytes, and that in their own tongue, English being rigidly excluded from the schools.

Further experience has shown that such extreme positions could not long be maintained by either side, but that the blessing of God has attended both methods, and that both find a place in a thoroughly developed mission. Hence it is not a matter of surprise that, in recent years, the preaching Missionaries have gradually opened their schools to the heathen, and introduced the study of English, while the educational Missionaries frankly acknowledge that theirs is but one among the many Christian agencies that are to be employed for the evangelization of the people.

Vellore and Chittoor occupied.—Shortly after the formal organization of the Mission, the way opened for the Missionaries to occupy two of the most important centres in the North Arcot District, viz., Vellore and Chittoor. The Society for the Propagation of the Gospel in Foreign Parts, the older of the two Foreign Missionary Societies of the Church of England, had for some time had small native congregations at Vellore and Chittoor, made up chiefly of the servants of the military officers and civilians. This Society, not being able to maintain a Missionary for aggressive work, decided to pass over their congregations and sell their church building at Vellore, and bungalow at Chittoor, to the Arcot Mission. About the same time, Mr. Anthony Norris Groves, a Plymouth Brother, who had established an industrial mission at Chittoor, handed over the few converts he had gathered, to the care of the Arcot Mission, and left the district. The transfer in both instances was made with great cordiality, and the Arcot District thus became exclusively the field of the new Mission.

Joseph Scudder arrives.—In September, 1853, another brother, Rev. Joseph Scudder, with his wife (Anna Chamberlain) arrived from America and joined the Mission, bringing fresh strength to the little band of workers. At the beginning of 1854, the missionary force was distributed as follows: Rev. Henry

M. Scudder, M.D., was appointed to occupy Vellore ; Rev. W. W. Scudder, Chittoor ; and Rev. Joseph Scudder, Arni ; while Arcot was left temporarily to the care of a native helper. Dr. Henry Scudder was, however, soon compelled, on account of poor health, to abandon his dispensary, and withdraw from stated medical work.

First Report of the Mission.—In April, 1855, the first report of the Mission was published. It reported the occupancy of Vellore and Chittoor as stations of the Mission, and the organization of churches at those places ; outlined the policy and method of work pursued by the Missionaries ; and announced the closing of the dispensary at Ranipett. Regarding the last item, the following significant remark is made by the editor, Dr. H. M. Scudder : “ We can but rejoice that God in His providence has taken away our dispensary, and thrown us more entirely upon the preaching of His word, divested even of this auxiliary, so that the fundamental principle of our Mission may shine out in its simple oneness.”

Arrival of Ezekiel and Jared Scudder.—During the same year, the Mission was further strengthened by the arrival of Rev. Ezekiel C. Scudder and Rev. Jared W. Scudder, with their wives, while their sister, Miss Louise Scudder, joined her brother William at Chittoor, the latter for the second time having been afflicted by the loss of his wife. The Missionary workers now numbered ten souls, “ of one name, one family, united in one Mission, and serving one Master.”

Coonoor occupied.—The following year circumstances further led to the occupancy of Coonoor. The health of Rev. Joseph Scudder being such as to render his residence on the plains impossible, the Mission gladly availed itself of the field of usefulness opened on the Nilgiri Hills. A missionary movement had been begun there by Rev. P. P. Schaffter of the Church Missionary Society, who had collected a small congregation, but who, on leaving the Hills, urged the Arcot Mission to take it under its care. The work speedily grew, and arrangements were made for Mr. Joseph Scudder's permanent residence at Coonoor. The report for the year showed a church of twenty members, with a congregation of sixty-one souls, and a school of twenty-five pupils, in existence at that Hill station.



REV. JARED W. SOUDER, D.D.



MRS. JULIA C. SOUDER.

FIFTY YEARS' SERVICE.

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Reformed Church Board organized.—In 1857, the Board of Foreign Missions of the Reformed Church was organized, and the Arcot Mission, which up to this time had been connected with the American Board, was transferred to the former body, all the members of the Mission being Ministers of that Church. The establishment of a Board of its own on the part of the Reformed Church, served to awaken a greater interest in missions among its members, and the gradual extension of the foreign work followed as a result. Several new Missionaries were sent out to Arcot. Rev. J. Mayo arrived in 1859; Rev. Jacob Chamberlain in 1860; and Revs. Silas and John Scudder in 1861. These with their companions made a strong reinforcement, and brought cheer to the brethren on the field.

Village Movement begins.—In the year 1861 took place the organization of the first village congregation, ten families of sixty-one souls having placed themselves under Christian instruction in the village of Sattambadi, South Arcot. This event marked a new era in the history of the Mission. Hitherto the labors of the Missionaries had been chiefly preparatory, preaching the Gospel far and wide; while the accessions from heathenism had been by individuals, and few in number. Now began what has been termed the village movement, or period of more rapid development, which has continued, with varying intervals of ebb and flow, ever since. "We cannot describe our joy," writes the founder of the Mission, "in welcoming this, our first Christian village. Long have we asked and looked for such a result. Pray with us, dear friends, for those who have come under our teaching and care, that they may not only endure such persecution as may come upon them, but that they may be strengthened and blessed thereby. Nay, likewise, that in this dismal midnight region of idolatry, Christian villages may everywhere spring up as centres of light and fountains of life." A Catechist was immediately placed in charge of the new Christian community, and a school of twenty-five pupils established in the village. The children, not one of whom knew a letter at its opening, were able to read in less than a year; and such progress did the adults make in the knowledge of divine truth, that in the course of two years, fifty-nine souls were baptized, and a Christian church of twenty-nine members organized.

Persecution of Christians.—Almost immediately on becoming Christians, the Sattambadi people were subjected to fierce persecutions. Their relatives disowned and shunned them; the village washerman and barber refused their services; they were cut off from the privileges of fire and water; heathen masters ejected them from employment, and denied them land to work on shares; outlawed and hereditary debts were raked up and settlement instantly demanded; bazaar-men and money-lenders were forbidden to loan them money; they were abused, maltreated and beaten. Such were some of the trials which the new Christians had to endure. So violent did the persecution become that in January, 1863, while the Mission was in session in Arni, seven of its members, in compliance with the request of Mr. Mayo, went over to Sattambadi to inquire into the matter. The sight of seven stalwart Missionaries—five Scudders with Messrs. Chamberlain and Mayo—riding into the village, struck such terror to the inhabitants that their hearts fainted within them, like the Philistines before Joshua and his army. The Reddies (landowners) brought their accounts, and it was found that the Christians were only indebted to them to the amount of Rs. 71 (\$35). This the Missionaries paid on the spot, and for ever freed the Sattambadi Christians from the bondage of their masters. Narayana Reddy's receipt for the amount, written by Dr. H. M. Scudder in Tamil, and witnessed by him and his brother William, may be found in the Mission archives. It was a new experience for the Missionaries to encounter opposition so powerful and so organized, but in Mr. Mayo the Lord had sent a man well-fitted to endure and to meet it. Possessed of unbounded courage and unflinching energy, he proved a mighty helper of the poor and the oppressed.

Occupation of Madanapalle.—The year that saw a church established at Sattambadi also witnessed another event of importance to the Mission. This was the occupancy of Madanapalle as a station by Rev. Dr. Chamberlain. Although some of the labors of the Missionaries had before this been in Telugu, especially at Chittoor and Palmaner, yet the work of the Mission had been chiefly among the Tamil people. Now it was decided to plant a station in the very midst of the Telugu country, and the Telugu field became an integral part of the mission district. *Dr. Chamberlain* had no sooner received permission from the

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REV. JACOB CHAMBERLAIN, M.D., D.D.

Board to reside at Madanapalle, than he pitched his tent there, and proceeded at once to erect a temporary bungalow, in which he resided with his family until a proper house could be provided. Madanapalle was the centre of a large and important district, in a great portion of which the Gospel had never been preached. The London Mission had occupied it as a health station, but had not been able to furnish a resident missionary. At the time the Arcot Mission took up the station, it had expectations of a considerable increase of missionary workers. But these expectations were not realized, and the Telugu field has not at any time had a missionary force adequate to its size and importance. Dr. Chamberlain worked single-handed for years, and only for a brief period has the Mission been able to supply the field with more than one ordained missionary.

Dr. Chamberlain's Bible Tour.—During the year that Dr. Chamberlain removed to Madanapalle, in company with four native helpers, he took his noted Bible tour to Hyderabad and the Upper Godavery, visiting an immense tract of country never before explored by a missionary. He left Palmaner with two cart loads of scriptures besides tents and baggage, in June, 1863. Passing through Cuddapah and Nandyal, the little band entered the Nizam's Dominions at Kurnool, preaching and distributing books as they went, and reached Secunderabad on the 8th of August. Continuing their journey from Secunderabad to the north-east, they passed through Warangal, the ancient capital of the powerful Telugu kings, to the Upper Godavery. Spending two weeks in that vicinity, and taking in the mean time a short trip into the Gond country, they turned their course down the Godavery, and returned home by the way of Rajahmundry, Masulipatam, and Nellore, being absent on the tour between four and five months, and travelling nearly 2,000 miles. Many were the hardships endured and the perils encountered by the way, but nothing daunted, the little company with its intrepid leader pushed on, and accomplished a noble work for the Master. Some 8,000 Bibles and portions were put in circulation during the tour, chiefly by sales.

Touring in the Tamil Country.—While the work was thus being extended in the Telugu country, the Missionaries in the Tamil district were likewise prosecuting their labors with growing success. Mr. Mayo, who resided at Arni, spent a large

portion of his time among the villages with his native helpers, and carried the gospel to such distant places as Gingee, Wandiwash and Tindivanam. As the interest developed in South Arcot, he occupied Gingee as a station for a time, but on account of its unhealthfulness, was soon compelled to abandon it. At Vellore, Revs. William and Ezekiel Scudder, and at Chittoor, Revs. Jared, Silas, and John Scudder made repeated and extensive tours, visiting systematically the numerous villages and hamlets within the mission area. Pitching their tent in a central village, they would radiate from this point, preaching in all the towns and villages lying within a radius of four or five miles. Then changing the place of encampment, they would do the same in another circle of villages, thus reaching every corner of the great field. In 1864, thirteen such tours were taken, covering 242 days, when over 1,500 different villages and hamlets were visited, with audiences aggregating nearly 100,000 souls. Large numbers of tracts and books were sold and distributed. This was exclusive of the daily preaching of the missionaries and helpers at and near the stations and outstations. As a result of such continuous touring, villages here and there began to inquire about the truth, and to ask for mission teachers, while individual conversions from the higher classes also cheered the hearts of the earnest laborers.

Results.—Two or three concrete examples will serve to show how the seed took root and bore fruit. After a street preaching in Chittoor, Dr. W. W. Scudder had returned sad and weary, after much abuse and apathy, when a lad of nineteen, who had been present, followed him. The seed of the kingdom had found one responsive heart, and this young man of high caste became an earnest inquirer. Further instruction led him, in spite of the protestations of his friends, to confess Christ openly. That youth became one of the most devoted and faithful helpers in the Mission, and was afterwards ordained Pastor of the church in Katpadi, and for thirty years beautifully adorned his Christian profession. His name was Rev. Abraham William. At Ranipet where Dr. Henry Scudder first opened his Hospital, a young man who had come for treatment heard the Gospel and became convinced of the falsity of his religion, and, of his own accord, broke his caste and joined *the Christian church*. The Missionary was summoned before

the Magistrate on the charge of having enticed away a minor, but the answers of the youth were so intelligent that even his own friends signed a paper declaring that the lad was old enough to change his religion. That boy became one of the ablest preachers in the Mission, and for forty years preached and taught the word with great power. His mother, who first violently opposed him, afterwards became a true Christian. At Arni, a man who travelled from place to place, professing to have the power of exorcising devils, heard the truth from Dr. Silas Scudder, and being a man of intelligence, studied with care the books that were given him. He became the Rev. Abram Muni, so long the faithful Pastor of the Yehamur Church, and a fearless preacher to both Hindus and Christians; but not, however, superior to another Pastor, Rev. Paul Bailey, who learned the truth in a small mission school at the age of fifteen and still lives at the advanced age of seventy. It will be no exaggeration to say that this aged servant of God has been instrumental in leading more of his fellow-countrymen to Christ than any other helper in the Mission.

But not only in the hearts of individuals, but among families also did the Gospel seed mysteriously take root and grow. A young man who followed Mr. Mayo after a preaching tour in the Arni field, carried the Gospel back to his friends, who sent a delegation to the Missionary, asking for a Christian teacher, which led to the organization of the congregation of Varikkal, in South Arcot. Shortly after this, the Scudder brothers were touring among the villages of the Vellore field, when several men who had received Christian books sought out the Missionaries, and requested them to send a teacher. This led to the village congregation of Kandipattur being established. A little later, while visiting that church, people from an adjacent village came to Drs. William and Ezekiel Scudder for medical advice. Although late at night and in a heavy storm, these brethren went over to the village, with the result that a considerable number of families related to the sick person became Christians, and the Church of Sekadu was afterwards formed. Thus by direct preaching, by the school, by the hospital, was the seed sown, and it grew, and multiplied, spreading from heart to heart, and from village to village, so that at the close of 1863 the

Mission was able to report more than 1,000 Christians, 300 of whom were communicants.

Dr. Henry Scudder leaves India.—The following year, 1864, Dr. Henry Scudder opened a station at Ootacamund, but only remained there a short time; as he was soon stricken with severe illness, and peremptorily ordered by his physicians to leave India. He sailed for America the same year, with his family, greatly to the grief of his brethren in the Mission and the native Christians, and was never allowed to return. It is surprising that no biography of this truly great Missionary has ever been written. He was one of the most gifted men that have labored in India. Probably no Missionary in South India has used the spoken Tamil with greater power, and but a few have attained a greater mastery over the classical dialect.

His Books.—The books that he wrote, notably, *Spiritual Teaching*, *The Bazaar Book*, and *Jewel Mine of Salvation*, have proved invaluable aids to missionaries and native preachers. Through them Dr. Scudder is still proclaiming the Gospel in the Arcot Districts. To him we are indebted for the beautiful translation of our liturgy, a task most difficult of execution. Arriving in America, Dr. Scudder became Pastor of a prominent church in San Francisco, and afterwards built up strong churches in Brooklyn and Chicago. Rarely has it been given a man to labor with such distinguished success on two continents. As Dr. Henry Scudder's name will not appear again in this sketch, we shall present here a few extracts from his letters to the Board which will help us to form some idea of his spirit and power.

His Letters.—Writing to the Secretary of the Board in January, 1861, he says: "In this land so great and the work so vast, if I can, before I die, strike one effectual blow for the truth, I shall die happy. In our gardens, the plantain puts forth its graceful leaves, and bears its one cluster of sweet fruit, and then it dies. It has done its work, and the gardener is satisfied. Unirrigated land is by the Hindus most poetically termed, "land that looks to the sky." Such is India! It is a thirsty country. Its only hope is in the sky. We are looking for rain. Till it comes there can be no harvest; when it comes, what land shall be more productive? Pray for us and with us, for the *dews and the rain clouds*, and fountains gushing in the wilder-

ness. The Christian missionary is here surrounded by foes and obstacles that cannot be described. One must come down into our valley, and fall into the fight, to know what it is. There is a proverb among the people which runs thus: 'One frog among a thousand snakes.' You know the frog is a choice morsel to the snake! and one among a thousand is in a sad plight. I can sympathize with the frog. I have often been in his circumstances, when standing in the centre of a blasphemous, serpent-tongued crowd of idolaters. On a rock jutting into the ocean sits the Indian missionary, a solitary fisher, with his eye on the cork. We want the whole coast manned by great men with nets. When are you going to send us more men? And when will the church provide the nets?" Writing while on a preaching tour with his brothers the same year, he says: "We stand as small out-posted forces on the edge of a great battle field. We are on duty marching up and down our allotted beat. It is right. In front of us, as far as eye can reach, are the camp fires of foes innumerable. You are the great army we represent. We are here because the Church is encamped behind us. Forsake not your pioneer band, nor the flag of the sovereign. Our path is a gloomy one, often made gloomy by dark shadows, fit lurking places for doubts and fears; but when any grim apprehension assails us, the only way is to walk boldly up to it, take it by the beard, and with the ever ready dagger of God's truth, stick it under the fifth rib. A thing of grandeur, my dear brother, is this missionary work, which is yours as much as ours. The conquest of the nations is the destiny of the Church, and a history of the subjugation of all lands by Christ's followers shall be a study for the angels. Out of it shall spring up elements of education even for them. The physical universe, with its stars and suns, its wealth of beauty and glory, is a grand temple, in which the angels study God. But the Church is a grander temple, and gives a loftier witness, and utters a wiser song. Yes, the history of the Church shall be a Bible for the angels. How sublime, then, is our mission work, which is to become the warp and woof of that history! Oh for a noble life, a life in which our thoughts and passions and purposes,—no more like a flock of small, twittering, querulous birds, flying close to the earth—shall be combined in one strong, aspiring flight like that of the eagle, whose cry is among the mountain cliffs, whose wing is in the upper air."

At a time when there was some sectarian feeling at the Hill station where he resided, he used the following beautiful simile to illustrate Christian union : " In this country, the rice fields, belonging to the many cultivators of a town or village, lie altogether in one grand whole, distinguished into separate properties by low mud walls. When there is no growth in the fields, these walls stand out in prominent ugliness ; and a dreary waste, cut up by numerous sub-divisions, wearies the eye. But when the waters flow, and the rice springs up, the mud walls are lost from sight in the overspreading of an ocean of verdure, and wherever the eye roves, it discerns only one mass of living beauty gently heaving in green ripples, responsive to the breeze which blows over it. So when the Church is dead, the mud walls stick out, but when it is full of life, they go under."

Medical Work.—Since the closing of the Dispensary at Ranipett by Dr. H. M. Scudder in 1854, no opportunity had been afforded to the Mission to re-open it. In the meantime, Government had been carrying on a civil Dispensary on a small scale. Dr. Silas Scudder had been sent out in 1880 to engage in medical work ; but, owing to the continuance of civil war in America, and the consequent decline in receipts, the Board had not been able to furnish him with the means to establish a Hospital. Dr. Scudder was, therefore, ordained to the ministry in 1862, and for some time prosecuted the work of a regular Missionary. With the close of the war, however, the financial situation brightened, and the Mission was enabled to consummate its long cherished plan, the Board that year sanctioning a grant for both Dispensary and Hospital.

Ranipett Hospital.—The institution was opened on March 17th, 1866 ; and at the outset met with considerable opposition. Reports were circulated to the effect that "the Missionary's object in establishing his dispensary was to force Christianity upon the people ; that to accomplish this he would stick at nothing ; and that by mixing unclean water with the medicine, and by employing low caste servants to wait on the patients, he would destroy caste ; that he was an intruder, and that the Government would be angry with all who resorted to him for medical aid." Dr. Scudder was not deterred by these rumours : and so popular did the Hospital become, that in a short time

the Government of Madras decided to close their small Dispensary, and gave the whole field to the Mission. The Government, moreover, turned over its own building and furniture, together with the medical stock on hand, to Dr. Scudder, and also ordered that half of the usual amount hitherto devoted to the maintenance of its Dispensary, should be given to the Mission Hospital, stipulating only that an annual report of the institution should be submitted to them by the Mission. Thus, well equipped with Government aid, the Hospital soon reached a high degree of popularity and success. The thickly populated district began to pour in its crowds of sick and suffering people, and the Missionary had his hands more than full of work. From the first the Gospel was regularly preached every morning to assembled patients, and religious books and tracts distributed among them without offence. The native gentry and aristocracy showed themselves quite as ready as did the masses, to profit by the skill of the foreign physician. A lady relative of the once famous and powerful Nabob of the Carnatic was medically attended in her royal abode, the American doctor being admitted, contrary to all conventionalities, into the inner apartments of the palace. Muhammadan women of rank were brought in closely-covered conveyances to the Hospital, and tightly veiled, privately sought advice in the female ward. Brahmans and other high caste gentlemen visited the institution daily, many of them manifesting an enlightened interest in its economy and operations. The records show that no fewer than thirty-nine different castes came to the Hospital for medical advice. In the year 1867, the second of its existence, 15,507 patients were treated, and in the following year, that number was more than doubled. In 1867 the Hospital was honored with a visit from His Excellency, Lord Napier, Governor of Madras, who, accompanied by his staff, carefully inspected the institution, passing high encomiums on its management, and recommending additional grants towards its maintenance. On the 12th July following, a Government order was passed, authorizing the improvements suggested by Lord Napier, and concluding in the following terms:—"The Government avail themselves of this opportunity of recording their appreciation of the great benefits which the American Mission has rendered and continues to render to humanity and

enlightenment, by its operations in connection with the Ranipett Dispensary and kindred institutions. "

But while the Hospital was on the top wave of success, and was becoming a growing power in the district, there issued from the Home Board one of those startling orders that have time and again shattered the hopes of the Mission, just as they were about to reap the fruits of their hard-earned labors. The Board being forced to retrench, the Mission was directed to cut down its expenditure to the extent of \$5,000. The order was peremptory, and nothing remained but for the Mission to decide to close the Hospital, and send Dr. Silas Scudder home, "in view of the fact that his special work had ceased." The Government, however, came to the Mission's relief, and considerably increased the grant to the institution, thus making it possible for the Hospital to be kept up, albeit on a narrower scale. Dr. Silas Scudder's furlough being due, Rev. John Scudder was put in charge, and, in addition to his other duties, cared for the Hospital until 1874, when Dr. H. M. Scudder, Jr., arrived, and managed it with great efficiency for six years. It was during this period that the Lying-in-Hospital was added, and the Dispensary at Wallajapett erected, the Government meeting all the expenses of the Hospital and its auxiliaries, except the salary of the Medical Missionary. In 1880, Dr. H. M. Scudder, Jr., withdrew from the Mission, and, as there was no one available to put in charge, the Hospital was handed over temporarily to the Local Fund Board, under whose management it remained until 1885, when it was again made over to the Mission, Dr. Hekhuis having in the meantime been commissioned by the Board for medical work. Dr. Hekhuis was a most capable and devoted Missionary, and was fast winning the confidence and affection of the people, when he was suddenly stricken down by death, and called to a higher service. The following appreciative minute, penned and published by the Collector of North Arcot and President of the District Board at Chittoor, in the official Gazette of the District, will help to show the estimation in which Dr. Hekhuis was held: "The Collector and President records with deep regret the death, on the 16th instant, of Rev. L. Hekhuis, M.A., M.D., in medical charge of the Ranipett Hospital. One of the noblest of those who, for a pittance, give up their lives to do good, the

District has lost in him a friend whom it will not be easy to replace. His best memorial is in the hearts of the poor, to whom, in time of pain and trouble, his voice brought consolation and his hand healing." In 1888, Dr. Lewis R. Scudder arrived at Ranipett, and for 16 years the Hospital has continued under his able management. Feeling that so close an affiliation with the Local Fund Board tended to secularize the institution and hamper the Missionary in his religious work, a severance of the Hospital from the control of Government has been recently effected, it being now a *bonâ fide* Mission institution, chiefly supported by Mission funds, and only partially aided by the Government. The influence of the hospital in allaying the prejudices of the people, winning their confidence, and thus opening a field for evangelistic work, cannot be overestimated. Thousands have heard the Gospel within its walls, while not a few conversions have resulted from the preaching of the word, and the healing touch.

Medical Work in the Telugu Field.—While giving such prominence to the *Ranipett Hospital*, we must not fail to mention a similar work prosecuted in a quiet way by Dr. Chamberlain in the Telugu area. Beside using his skill as a physician and surgeon on tours, Dr. Chamberlain was directly instrumental in establishing Hospitals at both Madanapalle and Palmaner, passing them over in time to the Local Fund Boards of those Districts, but keeping so closely in touch with them that they have continued a great blessing to our Christian converts in those communities. It is not too much to say that our Missionaries were the pioneers of medical work in the Districts where they resided; and while the Government has since seen its way to multiply its own institutions, so that now scarcely a town of any importance is without its dispensary, yet we can but rejoice that the names of Scudder in the Tamil field, and Chamberlain in the Telugu country, are held in grateful remembrance because of the great impetus that they gave to the introduction of medical science in the Arcot and Cuddapah districts.

Mary Taber Schell Hospital.—It remains for us to make mention of the new hospital for women, established largely through the efforts of Miss Ida S. Scudder, M.D., at Vellore. This noble enterprise was made possible by the munificent

gift of Robert Schell, Esq., of New York, who contributed the sum of \$10,000 for buildings and furnishings. Miss Louisa Hart, M.D., is associated with Dr. Scudder in the management of the hospital, and the institution is an honor to the Mission, as well as an inestimable boon to the women of the Arcot District. At the end of the year just closed, Miss Lillian Hart arrived from America, and will aid her sister and Dr. Scudder as Hospital Nurse. Thus well equipped we can predict for the Hospital an ever growing success.

EDUCATIONAL WORK.—The training of a native agency has from the first occupied a prominent place in the economy of the Mission.

Preparandi Class.—Very soon after entering the district, Dr. Henry Scudder formed a class of young men whom he personally taught and trained for mission service. These lads literally sat at the feet of their learned instructor, and became mighty men in the scriptures. They accompanied their teacher on his preaching tours, and developed into able vernacular preachers. Dr. Scudder used the rod of correction, as well as the sword of the spirit, in his teaching, and many were the strokes laid upon the students' backs. But by how many stripes they received, by so much did they grow into earnest students of the Master.

Arcot Seminary.—This Preparandi Class, as it was termed, was the germ of the Arcot Seminary which was for many years the chief educational institution of the Mission, the young men taking a combined course of secular and religious instruction, adapted to fit them to become Readers, Catechists, and School Masters. Up to 1870 no English was taught to the pupils, and the institution had to be looked after by a station Missionary burdened with other duties.

Rev. J. W. Conklin.—Finally, in 1880, Rev. J. W. Conklin, who had arrived from America, was put in charge and was directed to give his chief attention to the Seminary. Under Mr. Conklin the school made great advance, both in its scope and general efficiency. In 1888, a special endowment fund for a Theological Seminary having been raised by Dr. Chamberlain, the Arcot Theological Seminary was established, and Dr. W. W. Scudder was appointed Theological Professor by *General Synod*. The course of instruction in Divinity which

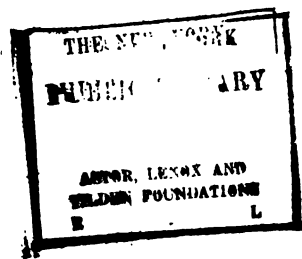
up to this time had been given in the Arcot Seminary, was dropped, and the Arcot Seminary became the Arcot Academy or High School, its primary aim being the preparation of students for the new Theological School. In 1889, Mr. Conklin was obliged to take furlough, and Mr. Henry J. Scudder was appointed Principal of the Academy, remaining in charge four years. Shortly before his term of office expired, the Arcot Academy was amalgamated with the Church of Scotland High School at Vellore. The Committee of the Church of Scotland Mission then determined to withdraw entirely from Vellore, and leave the work of higher education in that town exclusively to the Arcot Mission.

High School and College.—The combined institution received the name of the "American Mission High School," Vellore; and the valuable school property of the Church of Scotland was purchased by the Arcot Mission, and Rev. W. I. Chamberlain, on the departure of Mr. H. J. Scudder, was appointed Principal. The High School under his régime became immensely popular, there soon being a thousand boys in attendance, and in 1897, with the sanction of the Government, F.A. classes were opened, and the institution became affiliated with the University of Madras under the title of the Arcot Mission College, but since named **Voorhees College** because of the munificent endowment of Ralph Voorhees, Esq., of New Jersey, U. S. A.

It will be noted that our Mission College has come to its present unique position by a process of evolution; and it is a good example of the way in which nearly all the educational work of the Mission has developed. Originally our station and out-station schools were established exclusively for Christians, and the education given was limited to the vernacular. Soon the rule regarding admissions was relaxed, and a limited number of non-Christians was received, but English was still rigidly excluded from the curriculum. Gradually English began to be introduced, and a larger proportion of non-Christians admitted, but this was held to be a concession, and it was still contended that the schools existed primarily for Christians, and that the chief media of instruction should be Tamil and Telugu. In 1872 the first schools for non-Christians were organized, but they were not at first recognized by the Mission, but held to be

institutions of the Board only. Such an anomalous position could not of course long continue, and the rules of the Mission were so modified that schools for both non-Christian girls and boys could be established, but legislation to this effect was not secured without a considerable struggle. Some of the station schools have reached a high standard of efficiency. That at Madanapalle aims to do for the Telugu field what the Arcot Academy did for the Tamil district. The Tindivanam School has attained to the High School grade, and exerts a marked influence in South Arcot. Large schools exist for non-Christians in important towns, like Punganur, Katpadi, and Chetpett. Primary Schools are conducted in all villages where there are Christian congregations. From them are drafted boys and girls for the station boarding schools.

Boarding Schools.—The necessity of segregating Christian children into boarding schools, where they will be weaned from heathen associations, and develop a healthy Christian character, has ever been conceded by the Indian Missionary as of first importance. No branch of mission work has been more fruitful in its results, nor afforded greater satisfaction to Christian workers. Not only have nearly all of our Christian agents been the outcome of such institutions, but their wives and daughters have likewise received training in the same, and the result is seen in the hundreds of Christian homes scattered throughout the Mission. Almost coeval with our Tamil boys' boarding school, to which reference has already been made, there has existed a boarding school for girls. For years the school was under the charge of Mrs. Jared W. Scudder, who may be regarded as the spiritual mother of many of our older Christian women. In 1875, Miss Mandeville, afterwards Mrs. Noyes, assumed charge of the school and managed it most efficiently for 10 years, after which it again passed into Mrs. Scudder's hands. In 1894, the school having outgrown its quarters at Chittoor, was divided, the higher classes remaining at Chittoor under the care of Mrs. Beattie, and the lower classes being transferred to a new school building at Ranipett, where they have had the faithful oversight of Miss M. K. Scudder. The Telugu field has a girls' boarding school at Madanapalle, founded by Dr. and Mrs. Jacob Chamberlain, for which a beautiful building was provided by our Woman's Board. Besides the





THE 100TH BATTALION, CANADIAN INFANTRY, 1918

boarding department of the Vellore College, there is also a boarding establishment for boys at Tindivanam, and also in connection with the Industrial School at Arni.

Hindu Girls' Schools, in the Arcot Mission, date from 1872, when Misses Mandeville and Chapin, who had been commissioned by the Board for work among Hindu women, opened schools for non-Christian women at Vellore. There are now 18 such schools scattered throughout the Mission. Besides the Christian instruction given, the schools have proved valuable stepping stones for evangelistic labors among women, and many a Hindu home has thus been opened to the zenana teacher.

The Arcot Mission Industrial School was begun by Dr. Hekhuis on a small scale in 1886, the first trade being rug-weaving. In the same year a carpentry class was formed, and the school was making substantial progress, when Dr. Hekhuis was suddenly removed by death. The classes were afterwards transferred to the care of Rev. E. C. Scudder, who gradually developed at Arni an industrial plant on a large scale; introducing besides the trades above mentioned, printing, tailoring, blacksmithing, and weaving. At the beginning of 1898, Mr. W. H. Farrar, who had undergone special technical training in America, was sent out by the Board, and has since had charge of the institution. The school, although hampered in its effective working through lack of funds, has accomplished good results, the dignity of manual labor being fostered among native Christians, and many a young man taught to earn his living by means of an honest trade.

The Arcot Theological Seminary, to which reference has already been made, owes its existence chiefly to Rev. Dr. Jacob Chamberlain, who, in the year 1887, secured the large sum of \$65,000 from the Home Churches, for its endowment. Rev. Dr. W. W. Scudder continued Principal and Professor of Theology until 1894, when he was forced to retire on account of declining health. The following year the Rev. Dr. Jared Scudder was chosen by General Synod to fill his brother's place, and he still remains the honored head of the Seminary, though absent temporarily on furlough. The regular course of study covers a period of four years, and when completed, entitles the students to present himself before

Presbytery for examination, whereupon, if successful, he is recognized as a candidate for the ministry. In 1901 the scope of the Seminary was enlarged, the Church of Scotland and United Free Church of Scotland Missions, being invited to send students, and accept membership on the Board of Superintendents. Only the latter Mission has thus far availed itself of the offer, but it is hoped that the near future will witness the development of the Seminary into a union Theological School on a larger scale.

Missionaries.—It is fitting that further mention should be made of Missionaries who have had but slight notice in this sketch. Associated with Dr. Henry Scudder from the beginning of the Mission was Dr. William Scudder. These two men were not only brothers in blood relationship, but also in unity and devotion to their common work. As God sent out the apostles two by two, so the Scudder brothers were associated in pairs. Henry and William; Samuel and Joseph; Ezekiel and Jared; Silas and John, being coupled together. The first pair, Henry and William, supplemented each other in a remarkable way. Henry possessed great learning, to William was given great wisdom; Henry's quick impulsive temperament, was balanced by William's calm and careful judgment. Thus during the formative period of the Mission did these two brothers, though differing in gifts, but of the same spirit, fill up what was lacking in each other, and with one heart and purpose lay sure foundations for us who have come after, to build upon. Dr. William continued several years in the Mission after Dr. Henry left, and was long its able Secretary and Treasurer. He left the service of the Board in 1874, and for a number of years was the beloved Pastor of the first Church of Glastonbury, Conn., but returned in 1884, and spent the last decade of his life in the Mission to which he had given the best strength of his youth. Mrs. William Scudder, so many years associated with her husband in the mission field, and who resides with her daughter at Glastonbury, has recently published a valuable work on Missions which is having a large circulation.

Joseph and Samuel, the second pair of brothers, studied together in the Theological Seminary at New Brunswick, N. J., but Joseph only was permitted to come to India, Samuel passing



REV. JOHN SCUDDER, M.D., D.D.
THIRTY-NINE YEARS' SERVICE.



MRS. S. W. SCUDDER.
FORTY-FOUR YEARS' SERVICE.

to the higher service above, just as he was completing his Theological course. Joseph reached India in 1853, but on account of feeble health had soon to remove to Coonoor, and a short time afterwards was obliged to leave India altogether.

Ezekiel and Jared studied in the same College and Theological Seminary and came to India together. Ezekiel labored with great faithfulness in the Mission for twenty-one years, but in 1876, on account of his children, went home and took a charge in America. After Dr. William's departure he officiated as Secretary and Treasurer. He was a man of saintly character and scholarly attainments. Some of the most flourishing of the village churches were established by him. His work was distinguished for its thoroughness and spiritual power. Dr. Jared, who is the only one of the seven brothers now living, has seen the longest service of any of them, fifty years nearly having passed since he joined the Arcot Mission.

Silas and John, the fourth couple, both pursued their studies in the college at New Brunswick. Of the former we have already spoken at length. Dr. John, whose memory is still fresh in the minds of so many of us, labored together with Dr. Silas at Ranipett for some years, and then accepted the most responsible positions at Vellore that the Mission could afford, passing away to his rest in May 1900, greatly honored and beloved, after a continuous service of nearly forty years. His devoted wife, known by the familiar name of "Mrs. John," still remains among us, having entered upon the forty-fourth year of her service in the Arcot Mission.

Associated with all the Scudder brothers in the Mission, and bound to them by close ties, is Dr. Jacob Chamberlain, who, after distinguished service both at home and on the field, throughout a period of forty-five years, by God's grace is yet spared to us, and is spending his remaining strength in the furtherance of the work so dear to his heart. We congratulate him on his ability to be with us in this Jubilee Festival, and pray that he may be spared to complete the special literary task to which he is now devoting his time. These same congratulations are extended to Mrs. Chamberlain, who in a remarkable, though less conspicuous way, has throughout all these years displayed a heroism that we may well emulate. Rev. Joseph Mayov, who was connected with the Mission from 1859 to 1870, was an

enterprising Missionary, through whose efforts the foundations of the large village work in South Arcot were laid.

Missionaries' Wives.—No reference to missionary workers would be complete which failed to take note of the noble, successful, and devoted lives of the wives of our Missionaries. In the majority of cases, these lives do not make much stir, and seldom receive, except from those who know the facts, their measure of appreciation and gratitude. Although they are often the "succourers of many," their deeds rarely meet the public eye. Mrs. Henry and Mrs. Ezekiel Scudder were both ladies of rare spiritual and intellectual gifts, and left their impress on the native women for whom they labored. Both spoke Tamil with fluency, and had a large share in managing the work at the stations where they resided. Mrs. Joseph Scudder, Dr. Chamberlain's elder sister, also excelled in literary ability, and is the author of interesting books published by our Board. Without the aid of their gifted wives, none of the Missionaries mentioned could have accomplished the heavy task entrusted to them.

Unmarried Lady Missionaries have only in recent years received a cordial welcome to the Arcot Mission. The fundamental rules of the Mission made no provision for the reception of ladies as members. Indeed, unmarried Lady Missionaries were a long time looked upon as unnecessary, and even out of place in the mission field. Especially was there a strong prejudice against Lady Doctors. When, in 1870, the Board proposed to send out Misses Mandeville and Chapin to labor among Christian and Hindu women, a majority of the members of the Mission are said to have opposed it. When the Board insisted on the Mission receiving them, one of the senior Missionaries is said to have remarked, "Well, send them out if you will;—we shall soon get them married off!" But they were not soon married off. Miss Mandeville, at least, remained to give more than ten years' of valuable service, winning the confidence and esteem of all, and thoroughly convincing the sceptical that ladies have an important place to fill in the work of the Mission. To-day the unmarried Lady Missionaries number almost as many as the males, and two of them are Doctors of Medicine. It is impossible to speak too highly of *the work that these ladies are doing.*



V. JACOB CHAMBERLAIN, M.D., D.D.



MRS. C. B. CHAMBERLAIN.

FORTY-SIX YEARS' SERVICE.

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Co-operation and Union.—Before closing this sketch, we must say a word with reference to the plan of co-operation and union effected by our Mission with the United Free Church of Scotland and Church of Scotland Missions. Not only are the three Missions uniting in the publication of an Anglo-Vernacular paper, and a Training School for Teachers, as well as in the conduct of the Theological Seminary ; but actual organic union has been effected between the Churches of two of these Missions, and a union Synod—the Synod of South India—has now been in successful operation for three years. We believe this to be the first instance of organic union of sister Churches in India, and this has since been followed by the union of nearly all the Presbyterian Churches of the empire.

We have thus briefly sketched the salient points connected with the Mission history. We have only time to sum up the actual results.

Summary of Results.—In 1861, ten years after he had entered the field, the founder of the Mission was permitted to write as follows: “ This Mission, by the culture of the great husbandman, is becoming a tree with boughs and flowers and fruit. To-day we number nine Missionaries, one Native Pastor, six Churches, four Readers, six Teachers, and seven hundred and ninety-six nominal Christians, of whom two hundred and thirty-two are communicants. We gaze upon His stately steppings and wonder and adore. He has transcended all our expectations. Our mouths are filled with laughter and our tongues with singing ; for He hath done great things for us, whereof we are glad.” That was written just forty-three years ago. But with what feelings of grateful emotion might the founder of the Mission view the results of the work to-day. The number of Christians has grown from 796 to 9,650 ; Licentiates from 0 to 22 ; Catechists and Readers from 10 to 131 ; Teachers from 6 to 162 males, and 85 females, who are imparting instruction to more than 7,000 pupils in 180 schools. These Christians contributed to their own institutions last year over 7,000 rupees. And yet these are only the direct results. Who can measure the indirect results ? The general awakening of thought throughout the whole empire ; the revolution that Hindu society is undergoing ; the relaxation of caste ; the yearning of a purer faith on the part of many ; the formation of societies to promote

female education, widow re-marriage, and other social reforms in every part of the country : how can these be accounted for except by the spread of Christian principles, which are arousing the consciences and quickening the religious sense of the Hindus. The palmy days of Hinduism are past, never to return. The Brahmins are fast losing their hold upon the people. The leaven of Christian truth is now entering the mass of the native community. Faith in India's creeds and philosophy is being shaken, and is giving place to inquiry and serious thought. The Sun of Righteousness is rising, shining more and more unto the perfect day.

Such being the case, let the Church of Christ rise to her duty and privilege, and with redoubled zeal go forward with the work entrusted to her. Never was there such an opportunity before our beloved Zion as now. God is calling more loudly than ever for laborers to gather the ripened harvest. Shall we not obey his call, and help to hasten the coming of the *Redeemer's Kingdom in India* ?

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THE CLASS OF 1900

The Native Church.

THE REV. L. R. SCUDDER, M.A., M.D.

The ultimate aim of all intelligent, well-thought-out missionary effort in all of its departments of work is the formation and development of a self-supporting, self-governing and self-propagating Native Church. Any other ideal, such as merely acting as witnesses among all nations, or the conversion of individual souls to Christ, is inadequate and incomplete. To establish an indigenous church, to carry on the work of the Kingdom each in its own land and among its own people is the highest ideal. To enquire how far this has been accomplished is undoubtedly the severest and most searching test of the success or failure of the work of any Mission. The purpose of this paper is to find out what progress we have made towards attaining our ideal during these fifty years of work. And first of all, I am sure, that, a careful study of the subject will lead us of the Arcot Mission to cry out in the words of the Apostle Paul, "Not that we have already attained or were already perfect." Far from it. That ideal is far higher than our attainment. And sorry would it be for us if we were to bring the ideal down to the measure of our present attainment. For then we would have no incentive to *press on*. Thank God our ideal is still far ahead of us to lure us on to greater efforts. But, at the same time, I feel that we can say, in all fairness and modesty, that we have made substantial progress towards the attainment of this ideal. Our progress may have been slow. We have undoubtedly made many mistakes. But through all these years the good hand of our God has been with us to guide us through all of our mistakes and shortcomings towards the attainment of what we believe to be His glorious purpose, to establish His Church in this land, to bring India into allegiance to Himself. And, by His grace, we now have a Christian community of nearly 10,000 in more than 160 villages, 2,676 communicants and over five thousand baptized non-communicant members among them. These are organized into eighteen churches connected with the Presbyteries of Arcot and Madras. Of these, eight are now self-supporting. To care for these

Churches we have fourteen ordained Indian Ministers, assisted by a large band of trained helpers. Our Theological Seminary and Training Schools are each year turning out more men and women for our work, but no faster than we have been able to use them. But above and beyond all else this Church, for so many years connected with our home Church, has now become an independent self-governing Church by uniting with the United Free Church of Scotland to form the South Indian United Church. And this again, by the action taken at Allahabad on December 19th, 1904, has become an integral part of the great Presbyterian Church of India. This briefly is what we are now. But what was the beginning out of which we have grown? When we look at these results it is hard to realize how small the beginnings were. I cannot more beautifully describe those beginnings than by quoting from the 8th Annual Report of the Arcot Mission as follows :

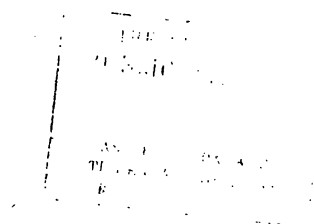
“ This Mission which, by the culture of the great Husband-man, is becoming a tree with boughs and flowers, and fruits, sprang from a slender shoot. In January 1851 a Missionary who had been laboring in Madras for six years obtained liberty to leave the sphere he then occupied and seek a new field. He pitched his tabernacle in the North Arcot District and worked for a season alone in a wide and weary waste of heathenism. Afterwards another laborer came. Then still another arrived and the three were constituted a Mission in 1853. A Church of thirteen members was organized. Three small congregations previously existing in the district were given over to us. In 1855, after four years of labor, our congregation contained three hundred souls of whom seventy-five were communicants, and now this day (1861) we number nine Missionaries, one Native Pastor, six Churches, six Catechists, four Readers, six Teachers and seven hundred and ninety-six nominal Christians of whom two hundred and thirty-two are communicants. See what the Lord has wrought! We gaze on His stately step-pings, and wonder and adore. He has transcended all our expectations. By His grace, our work has not been like the duck weed that floats upon stagnant tanks. Nay, it has proved to be a germ planted by Him in His own garden. He has nurtured it, and truly it has become a spreading tree. The dew is on its roots. The glow of the sunbeam is on the

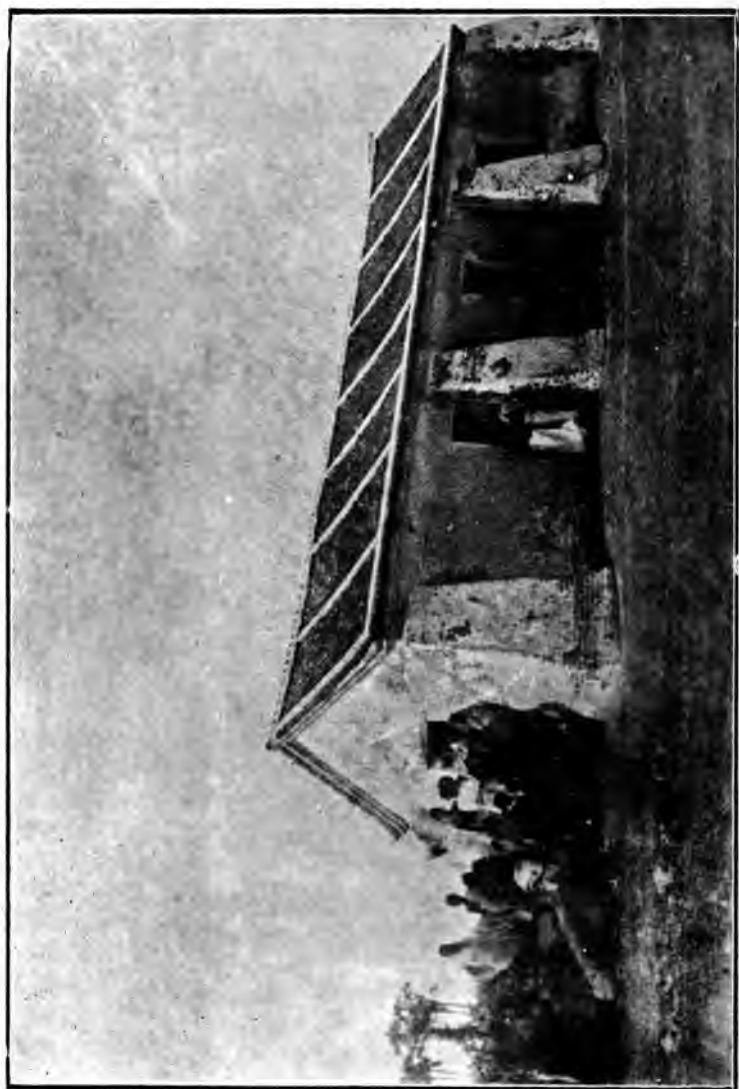
ripening fruit; and we a cheerful band of brethren and sisters, gather under its pleasant shade and sing the Lord's song in a strange land. Our mouth is filled with laughter and our tongue with singing: 'for He hath done great things for us, whereof we are glad.' " With how much greater emphasis could Dr. Henry Scudder repeat those words could he be with us in person to-day! And surely we can re-echo them with full hearts. What a picture it is of the lone Missionary arriving in the District in 1857 and working alone in the wild and weary waste of heathenism, preaching, teaching and healing. What an impossible task he had undertaken. We can well imagine how heathenism laughed and made sport of it. But after two years of work alone we see him joined by two brothers and occupying as their stations Vellore, Chittoor and Arni. We see them beginning their assault against heathenism in earnest. Two small Churches are organized in Vellore and Chittoor, each of thirteen members. Unlucky number do you say? Somehow it did not turn out so. But even before the third brother had come and before a Church had been formed we see another wonderful exhibition of faith and calm assurance of victory. On May 31st, 1853, Dr. John Scudder, the father, and William Scudder, the son, Ministers of the Reformed Church in America, in the name of the Triune God formed themselves into a provincial Classis to be connected with the particular Synod of New York. The father was elected President and the son Secretary. And then Henry, most probably because up to that time he had not been connected with the Reformed Church, was admitted as a member of Classis on his personal application and statement of his beliefs. And these were constituted the Classis of Arcot according to the rules of our Reformed Church. Nay, with sublime faith disregarding the rules requiring the existence of Churches and the presence of Ministers and Elders representing them, these three American Missionaries, before a single Church had been organized, constituted themselves the Classis of the Native Church of this District. And yet had they not a peculiar right to do so? Two of them born in Ceylon, and the third one who had spent a life in India long enough surely to have secured a domicile here. Then followed the formation of two Churches with thirteen members each and the appointment of Elders. There were no Ministers

save the Missionaries and the Churches were in their houses. These two little rivulets were soon joined by three little streams. Two Churches gathered by the Society for the Propagation of the Gospel, in Vellore and Chittoor, consisting of some twelve and twenty-five members each, were by them with the utmost cordiality handed over to us. Then a few Christians connected with Mr. Groves' Mission, who were perhaps the visible results of the work done by the London Mission before that, were also given over to us, and thus the whole Arcot field was placed under the care of the Arcot Mission. Thus began the Church in our District. The slender shoot has grown into a great tree. In 1853 a Church was organized in Arni, in 1856 two, one each in Coonoor and Arcot, in 1860 in Palmaner, in Madanapalle in 1865, and in Tindivanam in 1878. In Tindivanam alone did we select the station because of the development of the village movement in that direction. In all other cases strategic points were selected in which a Church was founded and about which the village Churches were later formed.

The first period of the development of the Church may be said to end with 1861. It was the period of the establishment of our Station Churches characterized by individual conversion, many of them from among the higher castes, rather than by mass movements. It was also a time of very wide and constant preaching of the word. Missionaries and their helpers were constantly on the streets and among the villages. Tours were organized and days and weeks spent among the villages. It was this that prepared the way for the great mass movement that began in 1861 and characterized all of our subsequent growth. All of these Station Churches, with the exception of Palmaner, have continued to grow and thrive till we find them at this time strong and vigorous, all ministered to by Indian Ministers who are supported wholly or almost wholly by their people. Palmaner has failed to grow because it has been for years left unoccupied. And even when the Theological Professor was there his duties made it impossible to do any systematic evangelistic work. And now with the removal of the Seminary to Vellore that Church will be reduced to very small proportions again.

An event of very especial significance during this period was *the ordination* in 1859 of Andrew Sawyer, the first Indian





Minister of our Church. For twenty-seven years he labored faithfully in many parts of our field and was instrumental in bringing many to Christ. He was the first in a long line of faithful, earnest Ministers of the Gospel, and to the very end of his life he maintained an unblemished character.

If any criticism of this period was to be made it would be that self-support was not emphasized. The people were not expected to support their Churches and so they did not. The duty and burden of supporting their Pastors was not laid on the Church. There was enough money from home to support the Pastor and Catechists without laying any burden on the Church. The Churches did not entirely lack objects of benevolence or the spirit of giving. For when Dr. Jared Scudder could not return to India for want of funds the Native Christians raised nearly a thousand rupees with which to bring him back again. But there was no systematic training of the people in the duty and privilege of supporting their own Pastors. Even Rev. Andrew Sawyer was paid by the Mission from foreign funds and not by the Native Church. It is easy to look back and point out mistakes. Had we been where our fathers were we might have done far worse. They builded solidly and well. But had they in this one matter adopted the principle of self-support from the beginning we might have made more conspicuous progress in this one line.

In 1861 began the great village or mass movement and the first to come was Sattambadi in the South Arcot District. After eight years of faithful sowing is it any wonder that on seeing this harvest they cry out "We cannot describe our joy in welcoming this our first Christian village. Long have we looked for such a result. Pray that in this dismal midnight region of idolatry, Christian villages may everywhere spring up as centres of light and foundations of truth."

The people who came were of the down-trodden Panchama Class. They were ignorant in the extreme and without moral stamina. The great problem was how to build up out of this mass of ignorance and superstition a strong intelligent stable Christian Church. And to this problem the Mission addressed itself with vigour. It meant the constant combination in each village of the school house and church. It meant instruction in Christian truth and education enough to enable the people to

read God's word themselves. Hence every village in which three families were willing to sign a promise to abandon idolatry and all heathen practices and to submit themselves and their children to Christian instruction and discipline, was received by the Mission and a Teacher Catechist was given to them. He was expected to conduct a school and daily instruct the people in Christian truth as well as to conduct services on the sabbath and evangelize all villages within a radius of five miles. At first both a Teacher and a Catechist were given to these villages. But gradually as our work grew both functions were combined in one man. Placed under these conditions the Christians in Sattambadi made rapid progress in their knowledge of Christian truth, and the children in a few months were able to read. Perhaps no one village has given to our Mission more village helpers than this first village. They may be found all over our Mission, some of them of the second generation. The people of Sattambadi, though persecuted by caste people and their own relatives, remained firm, and soon the opposition subsided and the Reddi of the village, who had been their most inveterate foe, himself presented the Mission with a piece of land on which to build a church. So rapid and satisfactory was the progress of the people in their knowledge of divine things that a Church of 39 communicants was organized in 1863 ten years after the founding of the Mission. In that year Vellambi and Alliendal in the Arni field were received under instruction and Katpadi in the Vellore. The total congregation became 1,021 and Communicants 292. From now on the growth in numbers is continuous and rapid. Times of scarcity and famine relief had something to do with it. Bonds of relationship accounted for the coming over of many villages. The constant and zealous preaching of the word of God producing dissatisfaction with their own faith and a desire for something better had much to do with it. Who can sift the motives and thoroughly understand the human heart? The word was preached, and men and women came asking to be received under instruction. Even with the greatest care many were received who came from unworthy motives. But time revealed them and they went back to heathenism. But the greater part proved that they came from better motives and they or their children are *with us to-day*. In 1868, five years after the formation of

the first village Church, we find that thirty villages were added to the three then recorded and that the whole community had become 2,164, a gain of more than 100 per cent., and that the Communicants had become 564. In 1873 we had grown to a community of 2,725 with 731 Communicants in fifty-five villages grouped about Arcot, Arni, Chittoor, Vellore and Madanapalle and organized into 15 Churches.

In 1883 we had 5,405 Christians with over 1,600 Communicants in over 80 villages organized into 22 Churches. In 1893 we had 6,770 in our Christian community with over 1877 Communicants in 105 out-stations. While in our Jubilee year we had become respectively 9,641 Christians with 2,539 Communicants in 164 out-stations.

But more difficult than securing these converts has been the process of training and developing them. The first and greatest difficulty has been the securing of men in sufficient numbers and with sufficient qualifications to put into these villages to instruct the people. From the beginning the Arcot Mission has laid great emphasis on the training of our own helpers. Much time and effort and money have been expended on our Boarding Schools. And we have trained up a noble band of men and women to carry on our work. But so rapid has been our growth that, though we increased the size of our schools, they could not supply us workers fast enough. And we have at times been compelled to seek for workers outside of our Mission.

Our first Indian Minister was ordained, as already stated, in 1859. It was eight years later before the next Indian Minister was ordained. There was also another period of eight years between the second and third. Six years later two more men were ordained. Of these six Pastors two proved unworthy of their vows and were deposed from the ministry. This fact undoubtedly delayed the ordination of others. But the real reason for the slowness in ordaining Ministers was that the Churches were not sufficiently advanced to feel their need of them or to be able to support them. As they have developed and felt their needs they have asked for Pastors from among themselves, and never has the Classis of Arcot refused to ordain a man who was duly called and whom they felt was qualified for his work.

It was in 1880 that the Churches of Arcot and Katpadi extended calls to Moses Nathaniel and Abraham William to become their Pastors. They were duly ordained and it was arranged that a part of their support should come from the Churches. This was the first definite effort to place the support of the Ministry on the Native Church. Unfortunately the Churches, still backward in giving, failed to fulfil their obligations. And it went so far that Rev. Moses Nathaniel asked that the pastoral relation between himself and the Arcot church be dissolved. To prevent this by helping the Church to support their Pastor, and also to help other Churches in the Mission as need might arise in the years to come, the Pastors' Aid Society was founded by recommendation of Classis in 1881. And since that time it has given substantial aid to many of our Churches.

The most important event with reference to the development of our native Pastorate was the establishment of the Arcot Theological Seminary in 1888 with large endowments secured by Dr. Chamberlain, while on furlough, and with Dr. W. W. Scudder as Professor of Theology. A number of our Catechists were given a shorter course of training while many others were given the full four years' course. Since this institution began, in 1890, to graduate its students many have been called to the ministry. From 1890 till 1904, a period of fourteen years, fifteen Ministers have been ordained. Altogether the Classis of Arcot has ordained twenty-four Ministers. Of these two were Missionaries. Of the Native Ministers three have proved themselves unworthy of their vows, five have been called to their reward and fourteen are now serving the Church of Christ. A more noble band of Christian Ministers it would be difficult to find.

In the early years of this village movement it was thought best to organize distinct Churches in each well established village. Hence in the Arni and Tindivanam fields we have many church organizations. But many of these have no great prospect of growth and would never be able to support a Pastor. And as the question of self-support assumed larger proportion in our thought it was felt that it would be better to organize fewer Churches, but to group a number of villages into a Pastorate with a single church organization for the whole group. *This has been done especially in the Northern Districts. And*

we have now several strong vigorous Pastorates that have attained a large measure of self-support.

And this leads me to take up the subject of the growth of our Churches in self-support and benevolence. For this is certainly the best test of growth and progress. Let us see then what has been actually accomplished in the way of self-support.

The following table, showing growth in our Christian community and growth in their gifts, is a most instructive one :

Year.	Total Congregation.	Native Contribution.	RATE OF INCREASE.	
			Congregation.	Gifts.
		RS.	PER CENT.	PER CENT.
1872 ..	3,250	1,225	..	..
1882 ..	5,371	1,698	65	38.6
1892 ..	6,390	2,083	19	22.6
1902 ..	9,878	6,451	54	209.

From this we see that in the decade between 1872 and 1882 the percentage of growth in numbers was greater than the growth in gifts. But since then the gifts have grown faster. But the significant fact is the tremendous increase of 209 per cent. between 1892 and 1902 or nearly four times the growth in numbers. It was during this decade that special pressure was brought on this subject both by the heavy deductions in our appropriations and the reiterated emphasis on the subject of self-support by the Board at Home. Before 1892 there was not a single self-supporting Church in our Mission. Now we have eight Pastors who receive nothing from home. In addition to this the Gospel Extension Society maintains three Evangelists and has undertaken the evangelization of the whole of Polur Taluk. And the women have their own society which supports workers of their own among the women in several places, so that our churches in the past ten years have not only advanced in the support of their own Pastors, but have also in a most practical way, taken upon themselves the responsibility of evangelizing their own people.

While we may indulge in gratification at this substantial advance in self-support we must all admit that we are still very far from where we ought to be. We have only made a beginning. Undoubtedly our helpers give well up to their ability.

And a large proportion of our receipts are from them. Our indigenous Christians in our village congregations still give very little compared with what they ought to do. Beginnings we all know have a powerful influence in shaping the subsequent development of a work. And if we had all the light in the beginning that we subsequently receive many mistakes might be avoided. Our forefathers builded wonderfully well. But subsequent study of the Problems of Missions have taught us much. In the early days of Missions in South India much emphasis was not placed on self-support. There was money enough for the work. The pressure of want of funds was not felt. Converts were few and the special emphasis was on evangelism. The undoubted poverty of those who came was used as an excuse for not placing on them the burden of the self-support of their Churches. The cry of "Poor Pariah" has undoubtedly much delayed the development of self-support in South India. It has taught the Pariah to expect every thing for nothing. Many of our oldest village Christians are possessed with this idea and find it very hard to understand why they should contribute now towards what they formerly received for nothing. It is almost hopeless to expect them to change and give cheerfully for the support of their Churches. To overcome their inertia and train those who have come over to us more recently requires tremendous insistence in teaching and constant and untiring efforts to induce them to give. But I am persuaded that constant effort extended in this direction will be crowned with success, and the measure of that success will be the measure of our insistence on the principle of self-support. This has undoubtedly been the weak spot in our Mission administration, and while we have made some advance much still remains to be done. The next ten years will, I believe, witness a very decided advance. Our harvest festivals have gone a long way to help solve the problem. Efforts spent in fostering and encouraging them will be well worth while. Our insistence on the people doing their share in the erection and repair of the village buildings is beginning to bear fruit. It is now often possible to accomplish what at first seemed an impossibility. Then again those Pastors, towards whose salary the Mission has been giving an annually decreasing grant, are now *receiving more salary than they did a few years ago though in*

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many cases the Mission grant is now reduced by more than half. All these indications show that the tide has turned in the right direction, and now is the time to redouble our efforts. For we have been fighting not only against the inertia of the people but also against years of famine and hard times. With a succession of good years we ought indeed to make rapid progress.

Nor can we forget in thus looking forward that time and numbers are both most important factors in building up a self-supporting church. In India Christianity is largely recruited from the lowest and poorest of the community. Our own Mission is probably more than ninety-five per cent. Pariah in origin. But it does not remain Pariah. Christianity frees these outcasts from their thralldom, educates and uplifts them. The community grows not only in self-respect and in the estimation of the heathen, but also in ability and power and wealth, so that as time goes by the community is able to give more per member than before. Such progress is slow at first, but will become much more rapid with the third and fourth generation. I was very much impressed with this thought on my visit to Travancore a few years ago. The Christian community in all material ways is much ahead of ours though largely recruited from the lowest castes. They are just about fifty years a head of us in time. There are here and there indications among our people that look in the same direction. Many young men about here are now building up the broken fortunes of their houses and paying off the family debts from the Kolar Gold Fields and other places where they have found lucrative employment. And they themselves will undoubtedly settle down on their lands later to live in comfort on what they have been able to earn largely because of the uplift Christianity gave them. These are the beginnings. Fifty years hence we ought to be easily where Travancore is now.

Then as to numbers: At first the growth of the Christian community entails an ever increasing proportionate expenditure. Our station plant is expensive. It costs much to build up and adequately equip our large institutions. The foreign staff is expensive. But a Missionary is needed for each station, even where the Christian community is small. The care of small immature and widely scattered village communities is costly. The cost of training an efficient and numerous agency from

small beginnings is very great. All these large expenditures must be incurred while the community is still small, though growing, and it makes the proportionate expenditure very large indeed. But there comes a time when European staff and expenditure for plant needs to increase slowly, even though the community grows rapidly. Each station Missionary can look after a larger number of Christian villages. It costs no more to look after a large village than a small one. And in well-equipped stations, the addition of a few new villages even would but require as many Catechists to be added to the staff of helpers and that would bear but a small proportion to the total expenditure at that station. And even in the case of our growing institutions the increased expenditure to meet their growth is small as compared with the cost of establishing and equipping them. Hence there comes a time when though the community increases in numbers rapidly the proportionate expenditure on the whole is less and less. And at the same time the income from the Christians grows with leaps and bounds. Beyond a certain point then the growth in numbers tends constantly to the equalization of expenditure and income.

I was much struck with this also in my visit to Travancore when I found that the expenditure in the case of their 60,000 or more Christians was but little more than the amount they received from them. The same is true of the C.M.S. Tinnevely Mission. That this process is now going on in our own Mission the figures prove conclusively. The following table shows the expenditure in the decade year beginning with 1872 on the general work as distinguished from missionary maintenance. The figures are only approximate, but thoroughly support the conclusion drawn :—

Year.	Expended on general work.	Percentage of increase.	Total com- munity.	Percentage of increase.	Native contribu- tions.	Percentage of increase.
	RS.				RS.	
1872	19,597	..	3,250	..	1,225	..
1882	33,573	71.	5,371	65	1,698	38.6
1892	44,789	33.4	6,390	19	2,083	22.6
1902	43,613	Decrease.	9,878	54	6,451	209.

From this it will be seen that our expenditure for general work in 1882 was 71 per cent. greater than 1872, while the community was 65 per cent. greater and contributed 38.6 more than in 1872. In 1892 we expended Rs. 44,789, an increase of 33.4 per cent. over 1882 while the community had grown by only 19 per cent. and the gifts by 22.6 per cent. But in 1902 we actually expended on general work Rs. 1,171 less than in 1892, though our community had increased by 54 per cent. and at the same time their contribution had increased by 209 per cent. The pressure from Home had undoubtedly much to do with this. But it shows that it cost our Mission at least 55 per cent. less to care for each individual Christian than it cost us in 1892. From this standpoint it is clear that we are making substantial progress towards self-support. That goal still seems unfortunately a very long way ahead of us. But started in the right direction, time and growth, both materially lessen the distance to it.

Have we with our progress in self-support also made progress in spiritual attainments? Here we can hardly marshal statistics to prove growth or retrogression. We can record the efforts that have been made to this end and record our conviction based on personal observation. The stated preaching of God's word has not been neglected, and its constant application to the hearts and lives of preachers and hearers must have its effect. The means of grace have been used faithfully. Believing that the spiritual attainments of the helpers measure the attainments of the people, every effort has been made not only to thoroughly train them for their work, but also by examinations on the Bible and helpful religious books to stimulate them to study. These means have had their effect. But believing that something more was needed and having felt the benefit of conventions for deepening spiritual life the Mission decided to establish such a convention for our helpers. The first one was held at Gudiyatum in 1892 and was a memorable meeting. Dr. Cobb was present and delivered an address on the sources of power. For four days all assembled, sought the blessing of God through His word and prayer. And true to His promise He gave it in great measure. The last meeting, one of consecration, was a meeting of very great power. And one of the senior Missionaries remarked

that he had never seen such a meeting in India before. Many hearts were deeply moved and many were led into far deeper spiritual blessings than they had ever known before. Since that time these meetings have been repeated with great power and profit. And I am sure that many bear me out when I say that through these many lives have been completely changed.

There is to-day among us all a higher spiritual attainment and a more earnest desire for the best gifts. May it grow! But while there has been much help for our workers the blessing has not materially touched our village Churches. They need to be deepened and our efforts should be prayerfully directed to bring about a revival among them.

There remains but one more subject to claim our attention and that is the subject of Self-Government.

From the very beginning our fathers made a most careful distinction between matters ecclesiastical and those that pertained to the Mission. The former was placed under the control of the Classis in which Missionary, Native Pastor, and Elder were all on the same footing. And every effort was made to train the Native Church to settle its own questions. So long as the Church in India owed allegiance to a foreign body it could never be called self-governing. But thanks be to God our Church has, theoretically at least, attained its ideal in uniting with the United Free Church of Scotland to form the South Indian United Church. It has taken long and prayerful effort to attain this result. But it has been worth it all. For years the Presbyterian Alliance has been preparing the way by keeping the subject of union before the church. I find reference to its efforts in the minutes of Classis as far back as 1881, when the proposition to make the Alliance the court of appeal in India for all cases affecting Native Pastors, Church officers and Church members was considered. Reports also were given to it by the delegates of Classis on the proceedings of the Alliance. But practical efforts at the union of all Presbyterians in the South began in 1895 by the appointment of a Committee on Union. They worked at the basis of Union and submitted their perfected report with its Confession of Faith and Constitution and Canons to Classis in 1900. *This was accepted and forwarded to the Church at Home.*

With a few slight modifications suggested by our Board at Home the basis was again adopted in 1901 and delegates chosen to the Provisional Synod. The Union was finally consummated by the General Synod setting off the Classis on Arcot to unite with Synod of South India. From now the two streams springing from the efforts of the United Free Church of Scotland Mission and the Arcot Mission unite to flow on together. The dream of the two Missions has become a fact. A truly indigenous Native Church has been established. The last act and a much more significant one has just been completed at Allahabad by the Union of nearly all Presbyterian bodies in India into the Presbyterian Church of India. The basis of this Union is virtually the Confession of Faith and Constitution and Canons of our South India Church. And we may surely congratulate ourselves that in the providence of God, we in the South have been permitted to lead the way and guide the movement to the larger Union to so successful an issue. It only remains to widen our basis of Union so as to include our congregational brethren. The way has not only been left open for negotiations with them but the Provisional General Assembly has given its cordial approval to our efforts for a still wider Union. Our hands are stretched out to our brethren. May they soon see their way to join with us in making one strong united Church of Christ for India.

Evangelistic Work.

THE REV. H. J. SCUDDER, M.A.

The history of the fifty years of evangelistic work in the American Arcot Mission is both interesting and instructive. There have been periods of great activity, as well as of inactivity, in this all-important work of taking the Gospel into the highways and hedges, with a view to preaching it to every creature within the borders of our Mission.

"Preach the Gospel" was the foundation stone of the Mission, and it is upon this basis that the present superstructure has been mainly erected.

The first Annual Report, 1854, contains this paragraph: "This is a vernacular Mission. No English is taught in it. We ourselves preach the Gospel to the Hindus in their own languages and we wish to train our Catechists and Assistants exclusively upon a vernacular basis. We believe this to be the true method."

The fundamental principles of the Mission, which are in force to this day, enunciate the same principle. In part they are as follows: "*Whereas*, we believe that India, with its teeming population, is accessible to the preaching of the Gospel from her lowliest village to her most crowded city; and *whereas* we believe that God has endowed the Hindus with intellect peculiarly capable of comprehending the truths which He has revealed, and with conscience fitted to be awakened thereby; and *whereas* we believe that Christ's Commission recorded by the Evangelists enjoins as the definite plan of Missionary labor, the promulgation, among the population, of the Gospel *in their own tongues*; therefore *Resolved*, first, that the words of our Lord "Preach the Gospel," are recognized as the foundation stone of this Mission, second, that each Missionary, as far as possible, make the preaching of the Gospel to the Heathen, *in the vernacular, his chief work*."

All the early records lay great stress upon the necessity of preaching the Gospel in the vernaculars. "This is our great leading idea. The word of the Lord must be proclaimed to the masses. We cannot encumber ourselves with institutions

which will hinder this work. Christ's Commission 'Go preach to every creature' is the true law of Missionary labor." So runs another paragraph in the first Report.

And in its letter and Report to the Deputation of the A. B. C. F. M. (of the United States of America), dated June 30th, 1885, the Mission laid special emphasis upon this principle as set forth in the following selected passages: "We do not find in Scripture any sanction of the practice of establishing schools as converting institutions; while, on the other hand, the preaching of the Gospel is held up in the New Testament as the *one great method* of evangelizing the world. It is the 'Sword of the Spirit.' We therefore embrace the latter and reject the former. This has been, and ever must be, the foundation of this Mission." Again "Christ's Command is 'preached to every creature.' It is therefore our duty to enter in among the masses with the Gospel, proclaiming it far and wide. We are to sow the seed broadly, water it with prayers and tears in Christ Jesus, watch in faith for its germination, and cultivate garden spots amidst the waste territories of heathenism."

Then, referring to the benefit derived from the visit of the Deputation, the Brothers three write: "We desire to lift up our hearts in thanksgiving to the Great Head of the Church for having sent you to this land; and for having so ordered events as to establish the principle, long cherished by us, that the preaching of the Gospel to the adult population is the grand scriptural mode of evangelizing the world. This one result was worth all your efforts, and all the expense of your visit."

Dr. Anderson's reply contains these striking sentences: "We regard your Mission with very great interest. So great are the obstacles in the way of preaching to the masses in this country, and the motive to neglect it, that we have not been sorry to see you magnify your special calling. Let yours be pre-eminently in fact a *preaching mission*. Preach daily in streets, in market places, in Zayats and bungalows, and, where it is possible, from house to house. It is *Christ and His Cross* you are to preach."

Faithful to this principle upon which so much stress is laid, the Missionaries in the early years of the Mission, before administrative work became so great a burden, made the preaching of the Word, their first and chief work. At the end of the

first twenty-five years of our history Dr. J. W. Scudder, in his historical review of the Mission (1879), says, "The Missionaries of our Church in India, while not repudiating the *educational*, have yet regarded the *preaching*, method, as the more scriptural, apostolic, Christ-like: a method the adoption and pursuance of which lead most closely in the foot-steps of the Divine Master, and His inspired followers. In harmony with this view, we find them giving paramount significance to this department of labor, devoting to it as much time as possible, prosecuting studies specifically adopted to its requirements and shaping all their plans with an eye to its efficient performance. To traverse the District in its length and breadth; to enter every town, village and hamlet, calling upon men to repent and believe on the Lord Jesus; and to place, in as many hands as possible, religious books and portions of Scripture to be read and pondered at leisure; these were the purposes contemplated."

Can a similar statement to the above be made with reference to the second period of twenty-five years of our Mission History? I fear not. Owing to the limited force of Missionaries, to the growth of our congregational work, and to the development of our many Schools and Institutions, the Missionaries are burdened with so great an amount of routine and administrative work, that they have had neither the time nor the strength to tour in the unevangelized portions of our Mission, "to traverse the District in its length and breadth, to enter every town, village and hamlet," and to prosecute studies specifically adopted to the requirements of the preaching method. Verily we are "cumbered with much serving;" and our time spent among the non-Christian population, conversing with them and becoming acquainted with their lives and thoughts is so limited that our knowledge of the people, their needs and language and religious systems, is not what it should be, and is in striking contrast, to the knowledge of these things possessed by the Missionaries during the early years of the Mission.

In general, the evangelistic work of the first twenty-five years may be described as Evangelism by the *Missionaries*, assisted by the *Helpers*, and the second period of twenty-five years, as Evangelism by the *Helpers*, supervised by the *Missionaries*. Again, the evangelistic work of the first period of

twenty-five years may be characterized as having been accomplished by means of *touring*, coupled with evangelistic work around stations and out-stations ; while the leading characteristic of the last twenty-five years is evangelistic work in and around occupied points, infrequently supplemented by tours into "the regions beyond ;"—the brief periods during which Revs. W. I. Chamberlain and H. Huizinga accomplished much touring work, being excepted.

Do the records of our Mission substantiate these observations? Let us see.

During the first decade of our history, 1854-1863, no statistics of evangelistic work are obtainable, but it is known that the main work of the missionary force was preaching among the non-Christian population.

In the second Annual Report the record runs : "We make it our chief duty to go into the streets of the towns and villages of our District, holding up Christ and Him crucified, as the only hope of the sinners. This work has been extensively carried on during the past year by the Missionaries and Catechists. The Gospel has been fully preached in almost every street of our stations. We have also been on several extended tours. On our tours, after preaching in the streets, we are usually employed the whole day in making known the truth to those who resort to us. In the larger towns, we are often engaged in this work from 9 A.M. until 6 P.M." In the 1856 Report we find the statement : "During the week the towns and villages near us are visited. In the cool season preaching tours are made. The Missionaries go in a body, accompanied by the Catechists and the Preparandi Class." In this year there were but five Missionaries, four Catechists and five Teachers.

The years, 1858 and 1859, were dark days for the Mission. Three of the six Missionaries were compelled to leave India, and the care of the six stations devolved on the three remaining members. They found the time, however, to make a long tour of 300 or 400 miles toward Salem in addition to their many duties. Of this tour there is no record. Dr. J. Chamberlain recollects that "they went out through Gudiyatam, Ambur, Vaniambadi and Tripatur to Salem and around up towards Bangalore and back. The tour was made to see the waste places between our Mission and the nearer ones to the West."

In 1860 the Report reads: "Owing to the reduced state of our Mission, we have not been able during the last year to make extensive tours for preaching the Gospel. Station preaching has, however, been extensively carried on by the Missionaries and Native Assistants at our stations and in the surrounding villages."

In 1861 reinforcements arrived, and evangelistic work was pressed more vigorously. The Editor of the Report for 1862 writes: "We point with great thankfulness and joy to the comparatively large amount of evangelistic itinerancy which we have been enabled to accomplish during the year. We rejoice in the privilege of going throughout the length and breadth of our District, visiting every town and village and hamlet, calling upon men everywhere to repent and believe."

Dr. Jacob Chamberlain and Rev. E. C. Scudder each made five tours during the year, Dr. W. W. Scudder two, and Dr. H. M. Scudder one.

In 1863 still further progress was made in evangelistic work. Sixteen separate tours were made—thirteen in the Tamil and three in the Telugu country, and in most of these tours, two or three Missionaries labored together, assisted by a few helpers. Rev. J. Mayou made five tours independent of visiting the out-stations. Dr. J. W. Scudder made three and Dr. W. W. Scudder six, concerning which he wrote: "I am happy to report that we have been able to engage more actively in this work than at any former period. The Missionaries have been out on six preaching tours during the year, and Rev. E. C. Scudder, accompanied by several members of the Mission, visited Conjeeveram, while the Annual Festival was in progress."

It was in this year that Dr. Jacob Chamberlain made his famous tour through the Nizam's Dominions and to the Upper Godavari, a vivid description of which is found in the well-known book "In the Tiger Jungle." Dr. Jacob Chamberlain writes, "It was a journey of one thousand and two hundred miles on horseback, of four to five months, and through a region little known and difficult to traverse, and, by many, regarded as exceedingly dangerous." Space does not permit a detailed notice of this long-to-be-remembered tour, during which Dr. Chamberlain with four noble Native Assistants,

Messrs. P. Souri, Jno. Souri, P. Rayal and John Hill Reddy, journeyed from Palmaner, through Cuddapah and Nandyal to Secunderabad, and on to the North-East to the Upper Godavari and back down that River by way of Rajahmundry, Masulipatam and Nellore. Two hundred different towns were visited and some eight thousand books put into circulation, chiefly by sales.

The second decade, from 1864-1873, was the period of greatest activity in evangelistic work by the missionary force. This activity began in 1861 with the increased funds at the Mission's disposal, and owing also to the reinforcements that arrived in 1859, 1860 and 1861. It is a most significant fact that the Rapid Development Period, 1861-1878, *coincided with the period of greatest activity by the missionary force in evangelistic touring*. From 1864 to 1872 special touring statistics, as distinct from station and out-station preaching statistics, were carefully kept. The figures are of so much interest that a table of the work of those nine years is presented overleaf. The number of tours taken, the number of encampments made, the number of days Missionaries and Helpers were out in the 'regions beyond,' are carefully given. The most work was accomplished in 1869 and 1870 when twenty-eight and twenty-six tours, respectively, were made. In 1869 the Missionaries were out 306 days, and in 1870, 439 days. In 1864 the number of days Missionaries were out aggregated 404, and during the next year 319. The table of statistics will repay careful scrutiny. The total number of days Missionaries were out in the nine years was 2,714. The number of tours amounts to 170.

In his sketch of the Arcot Mission (1902) Dr. Jacob Chamberlain writes concerning touring, evangelistic work: "Besides preaching in the one hundred villages within reach of each of our stations, each missionary was *expected to spend at least one-third of his time during each year*, as far as possible, in tents, farther away from his centre, until all the out-lying villages should be reached and reached again." How different is it at the present time! Owing to the care of the Churches, the development of our Educational institutions but especially to the depleted Missionary force, it is the exception rather than the rule, that a Missionary can get away to take even one or two tours a year into the unevangelized portions of our Mission. The village movement, so rapid and so encouraging at one

Statistics of Evangelistic Touring Work from 1864 to 1872.

Number.	YEAR.	No. of tours.	No. of encampments.	No. of Missionaries.	No. of Native Pastors.	No. of Native Helpers.	No. of days Missionaries were out.	No. of days Native Helpers were out.	No. of days Native Pastors were out.	No. of times all preached.	No. of places preached in.	No. of villages reached.	No. of Audiences.	No. of books distributed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	1864	..	..	25	3	37	404	703	68	3,113	2,096	1,512	93,824	8,481
2	1865	..	..	32	3	48	319	594	63	2,593	1,667	1,498	73,028	4,700
3	1866	..	28	14	2	27	272	554	57	2,186	1,237	1,132	42,464	3,914
4	1867	..	14	23	..	32	187	297	..	1,389	851	748	30,682	2,704
5	1868	..	21	16	..	44	204	733	..	2,887	1,985	2,411	74,372	6,657
6	1869	..	43	24	..	79	306	971	25	3,536	2,316	2,027	78,984	3,910
7	1870	..	54	27	1	60	439	889	12	3,169	1,919	1,444	86,259	5,571
8	1871	..	..	..	..	..	315	771	..	3,345	2,263	1,600	102,599	6,482
9	1872	..	38	5	..	19	268	940	..	2,778	1,751	1,149	92,061	4,208
	Total	170	198	166	9	346	2,714	6,402	225	24,996	16,090	13,521	674,273	46,627

time, is now comparatively slow, and may it not be due to the fact that the missionary force is so burdened with other duties, that touring evangelistic work is impossible ?

Following this remarkable record of aggressive work in spreading the light of the Gospel of Christ, comes the darkness of the year 1872. The Report for 1871 is merely an abstract, which tells the doleful tale of the curtailment of the work of the Mission by Rs. 10,000. In order to carry out the directions from across the Seas, the Mission resolved, among other drastic measures, "to relinquish all touring, the most important work of the Mission." Accordingly the record for 1872 runs thus: "We have not accomplished as much touring this year as usual. The necessities of retrenchment prevented us from engaging to any extent in this important work during the first half of the year, and we were subsequently permitted to resume it, only through the kindness of Christian friends, who have generously aided us." Sixteen tours were made in the last six months and the Missionaries spent an aggregate of 268 days in the work. Dr. Jacob Chamberlain made a long and fruitful tour into the Mysore, around Rayalpad, in May, a full and very interesting account of which is to be found in Chapter XI of his Book "In the Tiger Jungle."

From 1873 a marked change in touring evangelistic work is noticeable. The missionary force became reduced to *four* men this year,—one of whom, Rev. John Scudder, was confined by having charge of the Ranipet Hospital. In the 1873 Report we find this record: "Few as we are now, the prospect is that we shall become fewer still. Our mode of making the Gospel known has not undergone any change, though, owing to circumstances, only one or two Missionaries have been engaged in touring this year."

1874—1883. During the next decade, therefore, the proclamation of the Gospel was accomplished mainly around the stations and out-stations. Note the records as found in the reports.

1874.—"Touring among the heathen, though by no means neglected, has not been pushed to the extent attained in some former years."

1876.—"There has not been much touring this year."

1877.—Dr. John Scudder writes: "Although we have not made tours with the express object of preaching to the heathen, yet more has probably been done in this direction during the past year, than has been accomplished in many previous years. Labors in connection with the Famine Committees have taken the Missionaries and Native Agents to parts of the District seldom visited, and an excellent opportunity of administering relief to the soul, as well as to the body, has been afforded."

1878.—"We have not done as much evangelistic work as usual during the last few years. The cause is twofold—*first*, the reduction of the missionary force; and *second*, the reception of an unusually large number of people as Catechumens, the instruction of whom has occupied so much of the time of the Native Assistants." Rev. J. H. Wyckoff, in his Report of the Tindivanam station, said: "Evangelistic work has been carried on in and about the station as usual; I have been in the habit of devoting, while at home, four mornings in a week to visiting the adjacent villages, and have reached nearly all within a radius of four or five miles. Evening services have been held in the town by the aid of the Magic Lantern, and they have, in every case, been well attended." This is the first reference to the use of the Magic Lantern which is now utilized so largely in evangelistic work. It should be noticed that no reference to *tours* is made in these reports. With reference to the Helpers in the out-stations Dr. Wyckoff said: "Owing to the large ingathering from heathenism, they (the Helpers) have not done as much preaching to the heathen as in former years."

In 1879, besides two tours with Native Assistants among the heathen by Dr. Jacob Chamberlain, no others seem to have been made. Dr. J. W. Scudder says: "When I took charge here (Vellore) in October, 1878, I found that the Native Agents at the out-stations were doing but little in the way of preaching to the heathen. This important work has been fully reorganized, and was steadily prosecuted during 1879."

In 1880, special efforts were made, the record runs, "to reach the heathen in the vicinity of occupied points. Our force whether of Missionaries or of Native Assistants is not sufficient to make aggressive movements on the out-lying heathenism, but daily evangelistic labor has been steadily prosecuted at the various stations and out-stations." Dr. Wyckoff found his

hands full with the care of the Christian congregations so that, as he wrote, "it has not been possible for me to do much work among the heathen. I have not made a single tour during the year with the express object of preaching to them." Dr. Jacob Chamberlain found time to take "three somewhat extended preaching tours among the heathen."

In 1881, evangelistic work was "principally confined to points at, or in the vicinity of, the station and out-stations."

Dr. J. W. Scudder bemoans this fact in the following words : "We have, I am sorry to say, almost discontinued this most important work (touring). We would gladly extend this most essential work into the remoter parts of the surrounding heathen waste ; but hope has almost ceased that we shall ever again be able to do so. Should any such *miracle as the doubling of our missionary force occur*, we might once more *sow as of old, and as of old, reap a plentiful harvest*. But our golden age, like many an other, is visible only in the vanishing future."

In 1882 and 1883 touring was not accomplished to any great extent for the new Missionaries were not able to preach in the Vernacular. The 1883 Report reiterates the necessity of touring work in these words: "We feel this to be *the* work of the Missionary, and regret that we can do so little of it." During September and October Rev. J. H. Wyckoff took a tour of nearly two months in company with Dr. John Scudder, and half a dozen Native Assistants in the Wandiwash and Tindivanam Taluks.

This concludes the review of the third decade, and the records show that after the first twenty-five years of our Mission history, touring evangelistic work by the *Missionaries* was *not* largely accomplished. In its place, came new forms of evangelistic efforts, mainly the proclamation of the Gospel in the vicinity of *occupied points*. Visits to large festivals were also frequently made.

During the fourth decade some special lines of evangelistic work are worthy of mention.

1. *Reading Rooms*.—Soon after 1880 a new avenue of evangelistic effort in the towns, was opened by means of the establishment of free *Reading Rooms* in the different stations. In the Report for 1882 it is said: "Our free Reading Rooms we regard as important evangelistic agencies. They enable us

and our Helpers to come in contact with many who will not listen to preaching. Through them, thousands of Bibles, Tracts and other religious books pass into hands and homes not yet Christian." The Tindivanam and Vellore Station Reports also point out the usefulness of this new method. Dr. Wyckoff writes that the Agent in charge of the Tindivanam Reading Room estimates that no fewer than 8,000 persons visited the Library in 1882, and that between 2,500 and 3,000 attended the preaching services on Sunday.

In 1883 the Chittoor Reading Room organized by Rev. J. W. Conklin was opened "about six hours daily, and the daily average attendance was above thirty," or a total of 9,000 for the year. Free Reading Rooms were opened in every station-town, also in Wallajah and Vayalpad. This form of evangelistic work was continued actively for ten years, and statistics of the number that attended were carefully kept. In 1892, the last Reading Room statistics appear, and to-day this form of evangelistic work has practically ceased, owing to the fact that the educated Hindus in the large towns have organized their own Clubs and Reading Rooms.

2. *Hindu Girls' Schools*.—Another means of evangelistic effort was through Hindu Girls' Schools.

The opening of Sunday Schools in connection with them, proved to be a new method of evangelism. For, not only the girls that regularly attended the school came to the Sunday session, but many other girls, together with hundreds of boys, as well as men and women.

These Sunday Schools were first opened in 1890.

3. *Zenana Work*.—This branch of evangelistic work needs only to be mentioned, as it will be considered in the paper on Women's Work.

4. *Non-Christian Boys' Schools*.—In the year 1878 the Mission, for the first time in its history, permitted the admission of non-Christian children into its Christian Schools. The bars were first let down in connection with the Tindivanam Middle School. From that time schools for non-Christian Boys have been established from time to time and have been of great value as evangelistic agencies.

Sunday Schools in connection with these schools are also held and thousands of non-Christians receive through them

the repeated message of Salvation. Many of us remember vividly Rev. W. I. Chamberlain's famous Sunday School for Hindu boys, which was held in the Madanapalle Reading Room building. No one who ever attended can ever forget the wonderful singing with its marvellous discords produced by each young hopeful having apitch of his own and holding to it! These methods of work have been continued throughout the fourth and fifth decades of our history, and are in force still. These means of Evangelism are used in the station centres, and such large out-lying towns as Arcot, Wallajah, Kaveripak, Vayalpad and Punganur.

It should be noted that evangelistic work in the out-lying portions of the Mission was *not superseded* by these new methods of work in the towns. As each new village renounced heathenism and placed itself under Christian instruction, it became a new evangelistic centre; for, an important part of the work of the Helpers in such villages is the proclamation of the Gospel in all the hamlets within a radius of five miles.

Hence the statistics show year by year, as a rule an increasing number of persons reached with the Bread of Life. The subjoined table gives the statistics by decades, and at a glance it will be seen that there is a decided advance all along the line, period after period.

During the fourth decade (1884-1893) of our history, evangelistic work received much more attention than during the previous period of ten years, owing to the additions to the Missionary force.

In the Report for 1889 we read, "The words of our Lord 'Preach the Gospel' are recognized as the foundation stone of the Mission. This is the first formal resolution recorded by the Arcot Mission, and is the basis of the work which has called out the best and choicest thought and labor of the Mission during each one of the thirty-six years of its existence. But never has this work been more persistent and far-reaching, than during this year. Never has so much work been recorded in this direction as during 1889. The tract distribution has also exceeded anything in the past by several thousands."

In the Madanapalle station this year, nine tours were made among the heathen and three among the Christian village.

Station and Out-station Preaching Statistics.
By DECADES.

1	2			3			4
YEARS.	PREACHING.				ZENANA AND BIBLE WOMEN'S WORK.		
	Places.	Times.	Hearers.	Reading Room Visitors.	Houses.	Times.	Hearers.
							No. of Books.
1	2	3	4	5	6	7	8
1867—1873	12,247	53,703	1,385,931	..	..	..	..
1873—1883	13,889	75,216	1,860,053	42,089	..	..	..
1884—1893	100,873	204,652	4,729,677	1,015,443	286	6,459	32,725
1894—1903	299,365	406,474	6,854,015	..	8,663	197,291	694,996
Total..	866,374	740,045	14,829,676	1,057,532	8,949	208,750	727,721
							669,497

The report of Rev. W. I. Chamberlain reads, "This (evangelistic work) has been the most interesting work of the year and upon which the greatest outlay of effort and time has been expended."

Hindu Tract Society.—It was in this year, 1889, that the Hindu Tract Society began to come into prominence. The Preachers of this Society made it an aim to preach only where Christian Missionaries and Catechists proclaimed Christ's message of love. Instead of preaching Hinduism, they attacked Christianity, and used every possible means to irritate the crowds, disturb the preaching, and break up the audience. Many of the Missionaries had some exciting and lively times with the Tract Society Preachers. Dr. Cobb will remember that night in Gudiyatam in March 1892, when three Preaching Parties, each with a Magic Lantern, proclaimed the wonderful words of life in three different parts of the town. One of the Preachers of the Hindu Tract Society, noted for his success in causing trouble, when he could do nothing else, set fire to a bundle of straw on the outskirts of the crowd, shouted "Fire, Fire," thus causing the people to disperse tumultuously, and to rush against the Magic Lantern, with the result that it was knocked over and partly broken, despite Dr. L. R. Scudder's efforts to rescue his machine and slides. Again those students and teachers of the High School in Ranipet, who accompanied the Principal to the Tiruvalam Festival, in 1892, can never forget the disturbance which the same Gudiyatam preacher created in the town. The crowds shouted madly, stones were thrown, the Christians kicked and abused, and with the greatest difficulty one of them was rescued from rough treatment and the students gotten out of the town without serious injury. Nor will the Rev. W. I. Chamberlain and his Band of Helpers ever forget the experience in Punganur during the May festival, when the Hindu Tract Society Preachers produced a Magic Lantern and threw upon the screen abusive pictures purporting to be scenes from the life of Christ. And again in 1890 in order to counteract the effect and attraction of those evangelistic accessories,—the *Bicycle*, *Baby Organ* and *Magic Lantern*,—as well as the Rajah's Band, that was subsidized for the occasion, the emissaries of the Hindu Tract Society procured an *Accordion*, and when the Organ began, they perched upon a wall near by, and wheezed forth

discordant music with great enthusiasm ! In all the stations of our Mission, for several years the Hindu Tract Society Preachers provoked, irritated and disturbed the Evangelists greatly, but with the good effect of stimulating the Helpers to greater efforts for the Master, and of causing them to study and meditate carefully upon the questions asked by these preachers. Now the Hindu Tract Society is no more, and Plague and Famine have so greatly softened the people all over India, that opposition to the preaching of the word is practically unknown.

The years 1882 to 1892 were years of great activity in touring work in the Madanapalle station, when Rev. W. I. Chamberlain gave much of his time to touring, with a large Band of workers, in the vast stretches of the unevangelized portions of that field. His activity was proverbial ; and long will be remembered, in distant parts of that station, Rev. W. I. Chamberlain and his faithful *Ram*, with its tinkling bell, always to be seen following close behind the coach, which was drawn by that famous yoke of oxen that was able to journey at the remarkable rate of "four hours a mile," which being interpreted is "four miles an hour." During the years 1900—1903 an important and far-reaching feature in connection with Evangelistic work was the organization and development of *Young Peoples' Societies* in the various Schools and Station Churches. The students of the High School Department of the Arcot Academy, Ranipet, were formed into a "Young Men's Christian Association" and their report of work during 1891 is thus recorded, "Before separating for the summer, the members of the Association agreed to make a special effort during the vacation to work for Christ by preaching the Gospel to the villages in the vicinity of their homes. When they returned the results of their summer work were most gratifying. The reports showed that the Gospel had been preached to 5,239 persons in 75 different places and 85 times. During the year, about 18,000 people were reached in 186 different places." In 1892 "nearly every Sabbath 5 different bands, in company with the Catechists and Teachers, went to the surrounding villages and told the Gospel story."

The members of the *Christian Endeavour Societies* in Madanapalle, and in connection with the Seminary at Palmaner,

as well as the students of the Industrial School, Arni, showed great earnestness and activity in preaching to the heathen.

This phase of work has been kept up, with varying degrees of activity, ever since. For several years recently, the students and Teachers of the Voorhees College Hostel have formed Evangelistic Bands during the vacation, and have gone for a week or two at a time into the "highways and hedges" with the Gospel.

The opening years of the fifth Decade of our history, 1894-1903, are marked again with decreased activity in touring work by the Missionaries. Exigencies of the work of the Mission necessitated the transfer of Rev. W. I. Chamberlain from Madanapalle to Chittoor and then to Vellore; Dr. Jacob Chamberlain's health broke down, and the entire burden of the Madanapalle Station fell upon Rev. L. B. Chamberlain. The extensive tours into the unevangelized portions of the Madanapalle Station had to be discontinued, and the frequent "cuts" necessitated the abandonment of touring operations in all parts of the Mission.

In 1894 Dr. L. R. Scudder was able to take two evangelistic tours, on one of which he was accompanied by the Rev. W. I. Chamberlain, to the Vallamalai Festival, on which occasions the *Bicycle* proved to be a greater attraction than the *Idol Car*, the chains of which were dropped by the people, during the procession, and they flocked after the Bicycle and listened to the proclamation of the Word, regardless of the exhortations of the devotees, who begged them to return to the car:

Much activity was shown during the year by the Helpers and Missionaries in and around their Stations, but many *tours* were not made. Dr. Wyckoff wrote concerning the work of the year, "Evangelistic work has, from force of circumstances, been confined this year chiefly to parts in and near the various stations and out-station. The reduction of appropriations has forbidden all expenditure, except for the maintenance of work actually in hand."

Similar are the reports of succeeding years, only occasional tours having been made into unevangelized portions.

In 1895 the prolonged lawsuit in connection with the conversion of Adiseshayyah occupied a large part of the time and strength of Rev. L. B. Chamberlain, and other Members of the

Mission, and each Missionary was no more than able to maintain his regularly organized work.

In 1898, for the first time in the history of the Mission, the whole time of one Member of the Mission, Rev. H. Huizinga, was devoted to evangelistic work. This was in the Tamil Field and a large amount of much-needed work was accomplished. Mr. Huizinga writes thus of his work, "It is a new thing in our Mission to have a Missionary devote his whole time for a year to touring among heathen villages. Arcot Taluq has long been neglected and I was appointed to preach in these villages. I had five Helpers. We worked hard during the first tour, always on the road at 5-30 A.M. I scarcely ever rode into camp before 12 noon, while my Helpers did not return till one hour or so later. Once the Tents were out fifty-two days, and some of the Helpers remained in camp all that time, while the longest continuous stay I made was twenty-one days. We have preached in more than 1,000 places to more than 50,000 hearers and have sold nearly 1,000 Bible portions and tracts."

In the same year Rev. L. B. Chamberlain wrote of the Telugu work, "It is with keen regret that I record the fact that the work among the heathen is an unsatisfactory feature of the work of this field. It is twenty years since there has been any considerable accession. For this I find two reasons, the Missionary and the Helpers. The Missionary is doing practically nothing in this line. The causes are first, the work centering at Madanapalle is more than one man can do; second, the educational work has developed out of proportion to the evangelistic."

In 1899, from February to October, Mr. Huizinga continued his evangelistic touring and in the nine months the Band preached in over 1,300 places, 2,700 times to audiences aggregating about 65,000.

The year 1900 was the year of the Exodus. Rev. E. C. Scudder and Rev. L. R. Scudder and families and Miss Von Bergen left on their furloughs, Dr. and Mrs. Jacob Chamberlain were in America, and Dr. John Scudder was called to his heavenly Home. In 1901 Rev. L. B. Chamberlain, and the following year Dr. Wyckoff, left for America, and from that time to this, the Missionary force has been overburdened with

administrative work, and has been unable to tour among the heathen.

The most marked, and a gratifying, effect of the inability of the Missionaries to participate in evangelistic work, has been the *throwing of greater responsibility upon the Native Pastors and Catechists in the prosecution of this work.* In recent years they have felt the responsibility of reaching their fellow-countrymen to a greater degree than ever before, and the Missionaries have thrown the responsibility upon them of necessity. When in charge of the entire Madanapalle Station, and Coonoor as well, in 1902, it became very clear to me that if the work of evangelization was to be continued, it must be done by the Helpers themselves. Accordingly, I started out with a large Band of Helpers on a tour the latter part of the year and told them that after three days I would return, and they must continue the work. Two of them were shown how to manipulate the Magic Lantern and they did it well. After leaving them they had some difficulties, but overcame them; and though they assumed the responsibility of the work with fear and trembling, yet, on their return, they rejoiced in the added privileges and trust. This year there have been two Magic Lanterns in constant use, and part of the time three, with as many different Evangelistic Bands, and I have been present at only a part of one Magic Lantern exhibition during the year. Though I have been able to do very little touring this year, more evangelistic work has been accomplished than for many a year past. This may be said of all the stations of the Mission; for, thanks to special appropriations that have been given by one who feels the important and far-reaching influence of this work, each Station Missionary has set apart special men for purely evangelistic work among the heathen. In the Madanapalle Station a new evangelistic centre, Rayalpad, has been opened on this special fund in the Mysore, where the Gospel has been but little proclaimed of recent years, and the Mysore Band, in ten months, has reached 39,600 persons preaching 1,408 times, in 957 places, and they travelled 1,657 miles and exhibited the Magic Lantern 73 times.

The Gospel Extension Society.—Another example of the assumption of greater responsibility in the work of preaching the Gospel to every creature, is the Gospel Extension Society,

which was organized in 1895, and has done a vast amount of work since that time.

Methods of Work.—As regards the various methods of evangelistic work, only a word is necessary. We have seen how, in the early days of the Mission, several Missionaries went together on evangelistic tours. There is much to commend in this plan, and it might, with advantage to the work, the Agents and to the Missionaries themselves, be tried again. "Want of time" is the cry of all, and the consequence is that to-day one Missionary knows comparatively little of his fellow Missionaries, work and burdens.

Medical Work.—This is one of the most important methods of reaching the masses and reference to it has not been made because of the special paper to be read on the subject. There can be no more impressive object lesson of love, than the patient, loving, healing of the body, and the relief of suffering. Would that every one of our Evangelists could be given a few years training in medicine, so that they might be able to heal the sick, as well as to preach the Gospel to the poor. Dr. Jacob Chamberlain always toured with a well stocked medicine chest and the impression made on the places and people visited was greater and more lasting by healing administered, than by the spoken word. Our medical work has been confined to a few tours and has not been developed so as to reach the outlying portions of the Mission where there is the greatest need for it.

Evangelistic Centres.—The method of establishing distinctively evangelistic centres, and placing one or two men in them for the furtherance of the Gospel, has not been extensively adopted by our Mission.

Our policy has been to put Evangelists only where a number of families renounce heathenism and place themselves under Christian instruction. In the Tamil field, Arcot, Wallajah, Kaveripak, Gudiyatam, Chetpat and Wandiwash are the only centres that were opened up distinctly for evangelistic purposes. Among the Telugus, Punganur, Vayalpad, Piler, Angalu, Kurabalakota, Kaligiri and, newly opened this year, Rayalpad, are purely evangelistic centres. It is interesting to note that the establishing of the majority of these centres was made possible through either Boys' or Girls' Schools for non-Christians.

The Weekly Markets.—Systematic visitation of the Weekly Markets in various parts of the country is regularly kept up, and is a method of work that is far-reaching in its effects.

The Gospel in Song.—This method of presenting the message of Christ by Lyrical Singing, interspersed with explanations, has not been widely used by us, owing to the lack of those who are able to do this work successfully. Some Missionaries are providing music teachers in connection with their Theological Training Schools for the purpose of developing the musical talent in the students. Rev. S. A. Sebastian, now the Pastor of the Vellore Church, very successfully used this method of presenting the truth. Dr. Wyckoff makes frequent reference to the success of this method by Mr. Sebastian during the years he was stationed in Tindivanam. Others also frequently intersperse their addresses with songs, and this method always commands the attention and interest of any audience.

Lectures to Educated Hindus.—We have been unable to carry on this phase of evangelistic effort on account of want of time for the preparation of Lectures. Rev. L. P. Larsen, and T. E. Slater and Mr. G. S. Eddy have, from time to time, visited different stations of the Mission, and given interesting and helpful series of Lectures. The importance of engaging in this method of work in order to correct the errors of thought that are current, and to follow up the impressions made upon the minds of thousands of Hindus during the course of their studies in Christian Institutions, cannot be overestimated. Indian thought is in a critical stage of uncertainty and doubt, and our Church would do well to do more towards making it possible to infuse a Christian trend to the thought of the educated Hindus within our borders.

The preparation and extensive diffusion of Vernacular Tracts and literature is an important adjunct of evangelistic work, and much stress was laid upon this phase of effort in the early days of the Mission. While the distribution of the Hand-Bills of the Religious Tract Society continues, it is many years since any tracts were prepared by Members of our Mission for use in evangelistic work.

What are the lessons that come to us as we review the evangelistic efforts in our history during the past fifty years? Many will suggest themselves to all of us. Prominent in my own

mind is the necessity and desirability of making our influence more greatly felt away from our centres, among the vast stretches of the unevangelized portions within our borders. Are we not too greatly concentrated, large head without much body? Can we not tear ourselves away more frequently from the interminable routine and school management work of our stations? Should not each station have a well-trained-clerk and stenographer furnished with a type-writer, even though expensive, so that the Missionary could be relieved from serving tables so closely and be set free for more spiritual work? While it is desirable that our Native Assistants should feel the responsibility of preaching the Gospel to every creature, and should be urged to push this work unremittingly, should we not pick up our offices, frequently, and go out with them into the highways and hedges, preaching in the mornings and evenings, and devoting the mid-day hours to our office work? They want us and need us and feel that our added influence is a necessity, for they need encouragement and initiative.

Could not our unmarried Ladies go out now and again, two or three together, through different stations of the Mission, accompanied, as often as possible, by one of our Lady Doctors, and take the Gospel message to the thousands of women living far distant from our Station centres?

How much suffering could thus be relieved! How much labor could be administered to sin-sick souls! Shall we not heed more carefully the Master's Words "Go into *all* the world and preach the Gospel to *every Creature*." "Be not weary in well doing, for in due season we shall reap if we faint not." "Lo! I am with you alway." "Certainly, I will be with thee." "Now therefore go, and I will teach thee what thou shalt say."

Educational Work.

THE REV. W. I. CHAMBERLAIN, PH.D. .

The story is told of an old lady, who always paid, apparently, close attention to the sermons on Sundays, but who was never able to recall the text or the topic on the following Monday. When asked by the Minister what advantage she derived from attending the Church, if the words or thoughts did not remain in her mind, she said : "Dominie, do you see that cloth bleaching out there on the grass? Well, I pour water on it many times a day and soon even the dampness is all gone, *but the cloth gets whiter.*" In this reply lies the philosophy of Educational work in the Mission field.

It cannot be the province of a paper, charged with the duty of setting forth in order the facts in regard to the particular development of a given period, to enter into a full statement of the reasons that have led to this development or of the long and sometimes heated controversy that has gathered about it. We are happy to-day in the contemplation of the condition symbolized by the pendulum which, in its steady swing, describes the arc that speaks of a well-ordered organism in control with no jarring sound issuing from its smooth working. It cannot be wholly out of place, however, to touch, though briefly, upon the process, which, through a gradual development, has led a Mission, that started out on its career of separate existence with the definite and oft repeated annunciation of its fundamental principle which required its Missionaries to make the oral proclamation of the truth to the masses of the people their primary and most important work, to develop an educational plant, at the end of fifty years, quite equal in organization and extent to that of any South Indian Mission of similar size and age with a possible single exception. The enquiry is an interesting one as to the causes that have led the Arcot Mission with its historic policy to present at its Jubilee an Educational development as full, proportionately, as that of the Mission in South India, at its Jubilee twenty years ago, with which it has throughout its history been in closest relationship—whether fraternal or filial—and which entered into the Madura District

in 1834 with the avowed object of using education in English as a prominent, if not the chief, feature of its agency of evangelization. May we point out, in passing, that the successful outcome in both Missions, each emphasizing in the beginning a different method, but neither in its actual operations ignoring the other, would seem to indicate the divine approval of both.

We may, perhaps, indulge ourselves in another enquiry of a similar nature and of interest to others than those connected with these two Missions. The Jaffna Mission, it will be admitted, is the mother of us all—all the American Missions in Southern India of the Presbyterian and Congregational order. By what unaccountable and apparent inconsistency of policy did it come about that this same Mission sent out Messrs. Poor and Eckard to Madura and Messrs. William and Joseph Scudder to Arcot, the former to found a distinctly "teaching" Mission, and the latter as distinctly a "preaching" Mission, and both in the same cycle of time? Although twenty years separated these two foundations in India, we do not read of a corresponding change in the policy of the Ceylon Mission. We are told that Mr. Poor, soon after his arrival in Madura in 1835, convened a public meeting, whereat he gave in detail the Jaffna system of Education, and announced that the Missionaries in Madura were about to commence a similar system of schools, and that a few days later a Committee was appointed and authorized to commence two "High Caste English Schools like the one formed in Calcutta by Dr. Duff."

We also read that a few years later Messrs. William and Joseph Scudder, coming from the same Mission, attached their names to the following declaration in beginning their missionary operations in Arcot: "Believing that the teeming populations of India can, without any education or other preparative human instrumentality, be readily reached and affected by the direct preaching of the Gospel in their Vernacular tongues, we resolve to make it our paramount duty to go into the streets of the towns and villages and persistently and patiently preach Christ and Him crucified as the alone hope of lost sinners."

The only answer to this enquiry comes in the terms of Physics, the introduction of a foreign element into one of these two substances, an element stronger in essence than in *molecules*. We are told that if the record of the Madras

Missionary Conference contained in detail all that transpired at its meetings fifty years ago, we should have the story of many interesting, if not exciting, debates between the redoubtable champions of that day of the two methods of missionary operations, the two foremost representatives of that time being Dr. John Scudder of the American Mission of Madras for the "preaching," and Mr. Anderson of the Free Church for the "teaching" method. Tradition tells us that the war waxed hot at times between these two typical men, the one from the unyielding Highlands of Scotland and the other a descendant from the Puritans of New England. We become interested in these traditions when we recall the fact that Dr. John Scudder sent his oldest son, Dr. Henry Martyn Scudder, who had been associated with him for some years in Madras, and whom he had evidently thoroughly indoctrinated, it would appear, and who in his turn was a Saul indeed among the Tribes of Israel—this son he sent to be associated with the two brothers from Jaffna in the founding of the Arcot Mission. The impress of this Masterful personality is seen as the strongest individual factor, it may safely be said, not only in its formative period but potentially throughout the history of the Arcot Mission.

In the first Annual Report of the Mission for the year 1854, the work of the Mission is declared to be threefold: 1. The Preaching of the Gospel. 2. The preparation and diffusion of Vernacular tracts and books. 3. The Education of those who join us. It is with this last object that we have to do in this paper.

In considering the attitude of the Founders of the Mission it must be remembered they had all had experience in the Indian Mission Field, and that their training and early environment would inevitably give them a distinct predilection in favor of higher education. In common with the Missionaries of all the American Societies in Southern India at that time they were University men accustomed to the New England and Presbyterian idea of the Church and to the dignity attaching to it and to its educated ministry. That these men were able to lay aside all these ideas and come down to the simple necessities of a Mission among illiterates is an unmistakable evidence of the sincerity and clearness of their convictions. Many questions must have arisen in their minds: Should they leave

Christianity to the defence of a ministry without the culture of the schools in the face of one of the most intellectual races the world has produced? Should they introduce a system of Theological Education at the level of the village school? Or should they follow the honored traditions of New England and Western Reserve Puritanism, which founded its first College within sixteen years of landing on Plymouth Rock, and which numbered more graduates of Oxford and Cambridge among its emigrants, proportionately, than the mother country itself? Should they deliberately arrange for a graded ministry, who believe above all in the parity of the clergy?

We find these questions answered in the language of unhesitating conviction in the Reply to the Deputation of 1855 from the American Board visiting its Indian Missions, among which the new Arcot Mission was then classed, though supported from funds of the Reformed Church. In regard to the qualifications of Native Pastors this Reply states:—

“(1) They do not need an English Education. We must say more than this. An English Education is a positive injury and tends to disqualify them in many ways for the pastoral office.

“(2) In the present state of the country they do not need to go through the curriculum of occidental science, even though the Vernaculars be contemplated as the medium of instruction.”

With regard to *schools* the language is no less plain:

“We do not find in scripture any sanction of the practice of establishing schools as converting institutions; while on the other hand the preaching of the Gospel is held up in the New Testament as the one great method of evangelizing the world. We, therefore, embrace the latter and reject the former. This has been and ever must be the foundation of this Mission. Our Preparandi Class, whose simple object is to train school-masters for our present urgent necessity, contains twelve persons, all of whom are nominal Christians. It is to admit of no increase.”

In regard to the obligations of the Mission to provide educational facilities in general the following definite position was then taken:

“It is plain that Christians cannot *demand* of us, as their *right*, that we should educate their children. But, while this principle is abstractly true, the necessities arising out of the existing state of things in India demand the establishment of schools for the children of the Church and nominal *Christians*. We consider this department of our labor to be of very great

importance * * * . We maintain that schools for heathen children have proved a failure. Therefore, so far as this element is admitted an element of failure is introduced. We sustain relations to these two classes of children so diverse as to demand the exclusion of the one and the education of the other * * * . We wish to educate the Christian community according to the Gospel. We wish to separate that community, so far as possible, from the contaminating influences of paganism ; to instruct, purify and elevate it ; and in this way to set forth that community in its unity and distinctness, unvitiated by any heathen element, as light upon the surrounding darkness. The introduction of heathen children mars this unity, obscures this line of demarcation, dims this light, intermingles Belial with Christianity and interferes with the grand object of the whole Institution."

These may have been counsels of perfection. But, however, ideal and removed from the sphere of common experience and common effort, still they were ideals. This uncompromising attitude of the early Missionaries was both splendid in its optimism and it was war.

While the little one became a thousand ; while village schools multiplied to a hundred ; the little Preparandi Class of twelve, which was to " admit of no increase," grew into the Arcot Seminary admitting twenty, then thirty-five and then fifty pupils, and called for and received the entire services of a Missionary ; although a Female Seminary was established and grew to large things, the Mission held sternly to these ideals throughout the first twenty-five years of its history.

As in the history of the Madura Mission a change of policy took place after the first score of years had been passed, when, by the visit of the American Board Deputation, the center of the work was transferred from the heathen to the Christian Congregation, so also in the history of our Mission an apparent change of policy was, perhaps, unconsciously inaugurated after the same lapse of time.

The standard of the Arcot Seminary was raised to that of a Middle School and English was introduced. A proportion of non-Christian students was admitted into the schools at Tindivanam and Madanapalle and ultimately into the Arcot Seminary itself. Schools for Hindu caste girls were opened in 1872 and later for Hindu boys. The Theological Department of the Arcot Seminary was separated and erected into a Divinity School, the standard of admission to which was the Matriculation

Examination of the University with all that that involved of English and Occidental Science, and finally the Old "Preparandi Class" became a college with a thousand students, amongst whom the Christians of the amalgamated "Seminary" of former days formed only a tenth part. So prominent has been this development of institutional work in the Mission during the past twenty-five years that this period of our history has been given this appellation in the last, the Jubilee Report of the Mission for 1903, and the following table is given :—

In 1878 there were	2 Boarding schools and	in 1903 ..	9
"	66 Boarding pupils	" ..	544
"	56 Day schools	" ..	159
"	1,545 Pupils in all schools	" ..	7,000

Following the development of this period more in detail we find that from its commencement in 1876 the Station School at Tindivanam, contrary to the practice hitherto obtaining, had been permitted to receive non-Christian lads. In 1878 so successful had this school become that the Government school in that place was closed, its building was loaned to the Mission and the latter made responsible for all the higher education of that town. This was the first deliberate and distinct break with the old policy. The following paragraph in the Report for that year records the change :—

" We rejoice that our Schools are becoming more and more Christian in their influence and that that influence is being felt so widely. It is impossible here to say all that we would wish about this branch of our work. Of its importance and value we are firmly convinced."

In 1880 an Anglo-Vernacular School, with 200 Hindu lads, was opened in Vellore, the Central Station and citadel of the historic Mission policy. Hindu Caste Girls' Schools had already been in operation in this Station since 1872.

In 1882 the Arcot Seminary was thoroughly reorganized and a distinct separation made between the Theological and Secular Departments. A Normal Training Department was opened and the selection of two bright lads each year for advanced study in the Madras Christian College was contemplated.

In 1883 another Anglo-Vernacular School was opened for Hindu lads in the Telugu Field at Vayalpad.

In 1884 a paragraph in the Annual Report is devoted to "Higher Education" where these opinions are recorded :—

"Thus far our restrictive policy has obliged us to look to other Missions for men to fill our important posts of trust. This year, however, we are sending two of the most promising young men from our Middle School to the Government High School at Chittoor. And if this course proves successful we shall probably send more from time to time * * *. We have long lamented the necessity of placing non-Christian men in charge of our schools. There seems to be no good reason why we should have to look outside for such Helpers."

In 1885 the Mission found itself supporting, in addition to its regular Educational agency for the Christian community under its care, four Anglo-Vernacular schools of the Middle School Grade containing 350 Hindu lads, and six Hindu Girls' schools with 400 pupils.

In 1889 the Arcot Academy, after the separation of the Theological Department into a new Seminary, was erected to a High School according to the Government Educational Rules, and schools for Hindu girls and boys were opened in Punganur, the Mission thus assuming, practically, responsibility for the entire female and higher education of that Native State in co-operation with the Rajah.

In 1890 the Madanapalle Boarding School, the Training School for our Telugu Agency, was advanced to the standard of a High School and a certain proportion of non-Christian students admitted.

When in 1891 it was seen, from the nature of the individual Station Reports, that this development in our Educational work was taking place, the following paragraph appeared in the Annual Report for the year :—

"The Words of our Lord 'Preach the Gospel' have been the foundation stone of the Mission. And the active and constant proclamation of the Word in city, town, village and hamlet has ever been our chief concern. Educational work has, however, been taken up, first to bring within the reach of all the children of our Native Christians an evangelical Primary Education, and in the second place to train up an educated Native Agency for our work. It has not been our policy to use Education as an Evangelistic agency. Not that we are out of sympathy with Education or believe that it cannot be effectually used as an Evangelistic force. But believing that the methods of Christ and His Apostles are equally suited to the present conditions, we have thrown our strength mainly into the proclamation of the Word * * *. Lately, however, without receding from

fundamental position in regard to the primal importance of preaching the Gospel, the Mission has taken up, in especially favorable circumstances, a limited amount of Educational work among the Hindus with a view of influencing the higher classes with Christian truth."

During 1894 arrangements were made for the amalgamation of the Arcot Seminary or Academy with the Church of Scotland High School at Vellore and the assumption of the management of the combined institution by the Arcot Mission. This School was easily the largest in the District and the Mission met the further responsibility, thus practically assumed for the higher education of the lads of the District, by raising this institution to the grade of a college in 1898, and by placing over it one of its Missionaries as Principal.

In 1896 the Educational work of the Mission assumed the first and fullest place in the arrangement and contents of the Report for that year, and in 1897 the conditions of work in the Mission are recognized further in the Annual Report by the statement. "It cannot be said any longer that we are not an Educational Mission. A glance at the Educational Statistics will show how largely they bulk in the work of the year."

In the following year the capstone was placed upon our Educational structure in the opening of the College at Vellore with its 1,000 students. This, after fifty years, was the growth of the Preparandi Class of 12 which was "to admit of no increase." Verily the "little one had become a thousand."

Our Educational Organization was completed in 1903 with the following Institutions :—

A Theological Seminary fully endowed and equipped.

A College with Branch Schools teaching 1,500 lads.

Two High and three Lower Secondary Schools for Hindu lads.
Eighteen Hindu Girls' Schools with 2,000 pupils.

Nine Boarding Schools with 562 pupils (including three Orphanages).

Four Technical Schools, two Normal and two Industrial.

140 Station and Village Schools with 4,500 pupils.

A total of 170 schools with a teaching Agency of 400 and pupils numbering 7,000, over 5,000 of whom are non-Christians.

Having thus considered the policy of the Mission with reference to this department of its work and having traced the steps by which this policy was developed and enlarged, and in the

end altered to suit the altered demands of its field of operations, what conclusion do we draw in regard to the wisdom of the Founders? With the experience of fifty years to draw from had we their opportunity would we do much otherwise to-day? We risk little in stating that had the present members of the Arcot Mission not only the opportunity, but the wisdom and the judgment of their forefathers, they would endeavour to produce an organization very similar in its basic principles, with some minor divergencies it might be, to that for which we honour the Founders of the Arcot Mission to-day. Any organization built upon clear convictions and a fixed resolve to carry them out is bound to progress. But further than this, those of us who are now involved in the up-keep of the Educational superstructure, that in some way has quietly grown up upon the Evangelical foundations of the past, whatever misgivings may occasionally cross our minds at the end of a long day given to unremitting toil that does not come to immediate fruitage, find it easier to overcome our impatience by calling up our own past, than, in our fancy, we could by associating with our efforts any other basis which the history or experience of Missions has evolved out of the past.

Nor is it necessary for us to attempt to justify apparent inconsistencies between the policy of the past and that of the present. Assuming, what does not after all involve a difficult mental process, that all our efforts are means to the same end, that we are all trying, each in his own strength and environment, to carry out the great commission of Our Lord to baptize and teach all nations, can we go further in the interests of truth than believe that the motive and object are the same, and that times and circumstances and Divine guidance have led to variations in the emphasis and to the use of various instrumentalities? In 1854 the Arcot Mission adopted a definite principle of procedure. In strict accordance therewith it built up a set of rules and a body of practice that required its Missionaries to adhere to this ideal very closely for twenty-five years. Insistence was placed upon the gathering of a Christian Community by the most direct means, and provision was made for the training of the few Catechists and Teachers required, and for the education of the children of its own Congregations. When by this means a large Christian Community was built

up, with its increased demands, and, at the same time, enlarged obligations, by the very necessities of its own growth, were thrust upon the Mission towards the larger non-Christian Community in the District, in the simple but solemn light of Christian stewardship, the policy of the Mission lent itself, without much straining, to the developing demands of the times and to the leading of God's Providence.

With this review of the past, its principles and its policies, in regard to this phase of Mission work, now before us, it will be natural and, at the same time, necessary for completeness of historical record to devote the balance of this paper to setting forth the story, though briefly, of the different Institutions that have constituted its Educational work for these fifty years.

These group themselves into five divisions :—

- I. Institutions for the training of a Male Agency.
- II. Institutions for the training of a Female Agency.
- III. Technical Schools.
- IV. Hindu Girls' Schools.
- V. Station and Village Schools.

I. Institutions for the training of a Male Agency.

In this group we include :—

- (a) The Arcot Seminary or Academy.
- (b) The Theological Seminary.
- (c) Voorhees College.
- (d) The Preparandi School.
- (e) The Madanapalle Boys' School.
- (f) The Native Assistants' Bible Examination.

(a) *The Arcot Seminary.*—This ancient peripatetic School of the Prophets, which came into being with the Mission, has preserved through all vicissitudes an unbroken though nomadic existence. It has found a home in every Station of the Mission, with the exception of the two at the extreme North and South, scattering its blessings as it went, leaving in Arni the germs which developed into the Industrial School, in Chittoor a Normal Department, whose successor, is the Union Mission Training School at Arkonam, separating itself in Ranipet into two Departments, Theological and Secular, the former ultimately becoming the Theological Seminary at Palmanair, and the latter merging into, and thus losing its own separate existence in its

absorption into, the Vellore High School, which has now become Voorhees College.

In the first Annual Report of the Mission for 1854 we learn that a Preparandi Class had been formed in Vellore consisting of thirteen selected and promising lads, and this Minute is entered as the governing principle of the School. "The Education of the Preparandi Class, from which we trust God will give us Teachers, Catechists and Preachers, is to be carried on and completed in the Vernaculars. They all have two languages. The Missionary daily instructs them in the Scriptures and in Systematic Theology. Taking the Vernacular Bible and the Standards of our Church, as exhibited in that admirable Compendium of Theology, the Heidelbergh Catechism, we intend to train them to think and reason and express themselves in their own tongues. At the same time it is our design to discipline them in such other studies as may best fit them for their posts. Some knowledge of Sanskrit, of the science of vocal Music and of Medicine will also be superadded. Our great object is not to distract their minds with the elegancies of English Literature, but to impart to them those substantial qualifications which will prepare them to be apt and energetic laborers with us in Vernacular preaching."

The Author of this Minute had apparently been unmoved by Lord Macaulay's famous Minute of 1835 in which he argued for an English Education in India and refused to exchange one shelf of English Literature for all the Sanskrit Volumes in the Libraries of India. Nor had he accepted the dictum of Sir Charles Wood's Despatch of 1854 bringing to a conclusion the old discussion in India in favor of the English Language. Early in the history of this School *Greek* was added as a language of study, but not English.

In 1855 we learn that the class was reduced to twelve and that it was to admit of no increase. In 1856 the name is changed to the Arcot Seminary and in 1859 the first Graduates go forth as Readers and Teachers after the prescribed course of six years' instruction. In 1859 the Seminary was removed to Palmaner, and a small Boarding School opened in Arni in 1857 was also removed and amalgamated with it. At the same time the maximum strength of the School was raised to twenty-five. In 1860 it resumed its peripatetic career and returned to Vellore

again. In an early history of the Seminary we read: "The unanimous sense of the Mission has always demanded that at least one Missionary, relieved of other duties, should devote his whole time and effort to this Institution." In pursuance of this intention two Missionaries were placed in Vellore in the latter part of 1862 and Rev. W. W. Scudder was relieved of other duties and assigned to the charge of the Seminary. This arrangement continued until the early part of 1868. During this period the maximum strength was raised to thirty-five in 1864, and to fifty in the following year. In 1868 a new and commodious building was completed for the Seminary in Vellore capable of accommodating from eighty to one hundred pupils. At this time also the curriculum was considerably extended. The Teachers identified with this period were Revs. S. Etherajulu and Moses Nathaniel, the latter still with us as our Senior Native Pastor. As an indication of Interdenominational good feeling there appears in the records of the Seminary the name of Bishop Gell, of sainted memory, as an annual contributor of Rs. 100 from 1875 to 1878 for the support of two boys in the Arcot Seminary. In 1875 a new name appears at the head of the teaching staff, that of Mr. J. Nallathambi, who was long and honorably connected with the Institution until his death in 1885. During this incumbency the Seminary was again removed, this time to Chittoor in 1881, leaving the Primary Department in Vellore and at the same time it was placed under the charge of Rev. J. W. Conklin, who, until his departure from India in 1889, took a very keen interest in the Seminary greatly developing it in all its departments. Under his guidance an entire separation in the two departments took place, in 1882-1883. After finishing their secular studies provision was made for the pupils entering upon a special course of Theological studies for two years. The School proper, thus disconnected from this special course, was brought into closer conformity to the Government Educational requirements and the standard raised to that of a Middle School. Nor was this all. Students of special promise were to be given an opportunity for advanced studies in the Madras Christian College. A Normal Department for the training of Teachers, including those already in the field, was also organized. In 1884 an especially good class of twelve Graduates, ten of these possessing Teachers'

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Certificates, was sent out to strengthen the Preaching and Teaching Agency of the Mission. Mr. Conklin signalized the Thirtieth Anniversary of the Old Seminary by instituting a "Commencement Week" introducing the features so well known in American Colleges of a Baccalaureate Sermon, Graduating Exercises with addresses by students and an Alumni Gathering, at which an Alumni Association was formed. In the following year the enthusiastic Missionary began to see visions of a college rising from the "Arcot Middle School," as he now called the Secular Department, reserving the name "Seminary" for the Theological Department. He also sent some promising students to the Church of Scotland Mission High School in Vellore. Owing to the long continued prevalence of fever in Chittoor, seriously affecting the health of the Missionary and his family and that of the students, both the Missionary and the Seminary were removed to Ranipet in 1886. At the beginning of 1888 the Theological Department was entirely disconnected from the Arcot Seminary and became the nucleus of the Theological Seminary, newly established and placed at Palmaner. This Old institution then yielded its name to the New Divinity school and received the name of "The Arcot Academy." Two further steps in advance were taken in the following year. High School classes were added to the Academy, and a general scheme of amalgamation was brought about by which the Schools at Tindivanam and Arni became organic parts of the Academy, all forming one Institution, with the Primary Department at Tindivanam, the Industrial School at Arni and the High School at Ranipet.

Mr. H. J. Scudder was sent in ¹⁸⁹⁰~~1890~~ to be the Teaching Principal with no other work to engage his services. Mr. Conklin had in the meantime left India owing to long continued ill-health. Mr. Scudder continued as Principal for nearly four years during a period of transition. He did much to thoroughly organize the whole Academy and especially the New High School department. In his time the High School department of the Madanapallee Boys' School was amalgamated with the Arcot Academy and Telugu re-introduced, this language having been dropped from the curriculum on the establishment of separate schools in the Telugu Field. Another very important and significant step taken during this period was the admission

of non-Christian students. This took place in 1892. Mr. Scudder's connection with the Academy ceased in 1894 when he returned to America, and in the following year the Academy itself ceased to preserve a separate existence by returning again to Vellore, its original home, and uniting with the much larger Church of Scotland Mission High School at that place, whose property and management passed, at the same time, to the American Arcot Mission. Thus ended the separate existence of the Arcot Seminary whose life was co-terminus with that of the Mission. Commencing with "thirteen promising lads" it had, during its forty years, wandered all about the Mission scattering new institutions along its path, accomplishing the purpose of its splendid foundation in giving the Mission a Native Agency, the envy of many other Societies, and composed in the main of a body of earnest and faithful and successful stewards of the household of God. Much space has been given to the story of this institution because its life has been so bound up with that of the Mission and it has exemplified in its history so clearly the characteristics of its founders.

The story of the Institutions that have grown out of it will necessarily occupy but a small place in this relation, wholly disproportionate to their present place and position in our Educational economy, as their life has been short.

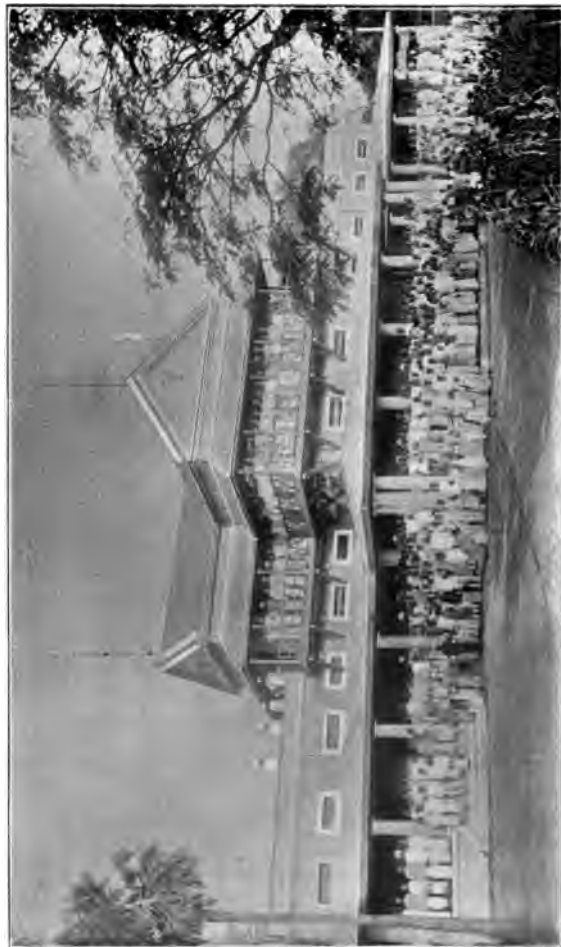
(b) *The Arcot Theological Seminary*.—While the nucleus of the Theological Seminary was the Theological Department of the Arcot Academy its separate organized life, as a fully endowed and equipped School of the Prophets, was made possible by the splendid courage and persistence of one of the Senior Members of the Mission long associated with its founders. When in America in 1886 and 1887 Dr. Chamberlain gave himself to the raising of an Endowment Fund for this Institution. He so far succeeded as to bring with him when he returned to India the assurance of an annual interest on a fund aggregating two lakhs of rupees. The maintenance of a Theological Seminary in India worthy of the traditions and dignity of the Reformed Church being thus assured, the General Synod elected Rev. W. W. Scudder, D.D., its Professor of Theology for this Institution in 1888, and recognized it as one of its regularly organized Divinity Schools. In March 1888 this new Seminary was formally opened at Palmaner with Dr. Scudder as Principal

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ELIZABETH R. VOORHES COLLEGE, VELLORE.

and Messrs. J. D. Solomon and S. Daniel as Lecturers or Teachers, and a Board of Superintendents as the Governing Body. Eight choice young men, educated in the Academy, formed the first regular class for the four years' course and a small class for the training of Catechists of ability and experience, with periods of study extending over six months of two succeeding years, was added later in the year. The Seminary has continued the even tenor of its way throughout these fifteen years, in 1892 adding a Lay Class course of one year for young men of moderate education not considered capable of taking the full course, and in 1893 this and the other classes of the Seminary were declared open to members of other Missions.

Drs. Chamberlain and Wyckoff acted in the Principal's stead for short periods in 1891 and 1894 during Dr. Scudder's prolonged illness and after his retirement. In 1895 Rev. J. W. Scudder, D.D., was elected by General Synod as its Professor of Theology and he has continued as its Principal to the present time. In his absence on furlough Dr. Wyckoff acts again as Principal receiving his appointment as Lector from the General Synod. The Seminary has become the recognized Divinity School for the Uniting Churches and Missions, its Board of Superintendents undergoing some alterations in its constitution to meet this new condition.

(c) *The Elizabeth R. Voorhees College*.—This Institution arose out of the amalgamations, in 1895, already mentioned, of the two High Schools, the Arcot Seminary or Academy of Ranipet and the Church of Scotland Mission High School at Vellore, with their roots respectively in forty and thirty years of the past. On the retirement, in 1895, of Mr. V. Samuel, B.A., long the successful Headmaster of the Scotch Mission High School and the first Headmaster of the amalgamated School, the appointment was given to Mr. M. Aiyadurai Aiyangar, B.A., also connected with the Vellore Schools for many years. He has continued to act in that capacity to the present holding, in increasing measure, the confidence of the management and of the community in his ability and character. In 1896 the Primary Department was separated from the Secondary School and placed under the Headmastership of Mr. C. K. Sivaramiah, formerly connected with the Anglo-Vernacular School and retained for a short time in Vellore by the Mission. Heh

eminently successful with this Lower School, maintaining a high state of efficiency in regard to both strength and discipline in a School which has arisen to a maximum strength of 650. In 1896 the strength of the High School rose to 835 as against 554 at the time of the amalgamation in the previous year. In the following year the strength rose to 950 and the Mission decided to raise the institution to the grade of a college and elected Rev. W. I. Chamberlain, M.A., the permanent Principal, his place being taken while on furlough in 1898 and 1899 by Rev. H. J. Seudder, M.A. In January 1898 the Arcot Mission College became an accomplished fact. During the first two years the College encountered the usual difficulties incident to a new enterprise. Some local opposition and the appearance in Vellore of serious epidemics augmented the difficulties. However, the first College Class graduated with results above the average of the Presidency. In January 1900, Mr. Chamberlain returned and assumed the Principalship and has continued as such since. In 1901 an upper storey was added to the College building and separate Tiffin and Reading Rooms erected. Steps were also taken to organize Branch Secondary and Primary Schools in the town and suburbs. With these and the High and Lower School 1,500 students are brought under the influence of this single Institution. The event, however, of highest importance and greatest promise in the short history of the College, was the splendid gift in 1902 of \$25,000 from Mr. Ralph Voorhees of New Jersey, U. S. A. This gift with Government Grants will probably make available about a lakh of rupees. After setting aside a certain amount as an Emergent Fund it is proposed with the balance to erect a new College Hall with Lecture, Library and Recitation Rooms, a Lower School Building, two Hostels and a Principal's Residence, all within a single compound centrally located. From the date of this large donation to the college, the Institution took the name of Elizabeth R. Voorhees College.

(d) *Preparandi School*.—The name of this School appears during a greater part of the history of the Mission. It was established in 1863 in Palmaner for the purposes of receiving young men rendered homeless on coming out of Hinduism into Christianity, and for whom some probationary school seemed necessary in order to test their sincerity and fitness. In 1866 it

was removed to Arcot and continued in successful operation. Many of the lads received being baptized after a suitable period of instruction, in 1869 as many as fourteen in the single year. As early as 1870 the Mission proposed to start an Industrial Department in connection with this school, and Lord Napier, Governor of Madras, when visiting Arcot became interested in the idea and suggested that the Government might aid the school by the grant of the free use of a Government building. A formal application followed and Proceedings of the Madras Government were issued, in December 1870, allowing the Mission the use of the Native Infantry Barracks at Arcot for the purpose of an Industrial School. The building was occupied but vacated again in 1872 when another building equally suitable was supplied by Government. No serious effort seems to have been made to maintain the Industrial School and this feature disappears in two years. In 1880 this School was removed to Tindivanam where it has remained ever since, having lost its original character when, in 1890, it was recognized as the Primary Department of the Arcot Seminary.

(e) *The Madanapalle Boys' School*.—This school was opened in Madanapalle in 1880 for the purpose of training up an Agency for the Telugu Field. It continued in the ordinary course of a Boarding school for boys, never having a very large attendance as the constituency was comparatively small. In 1882 it entered into its own building, the former residence of the Station Missionary adapted to the purposes of a School. In 1891 it was raised to the grade of a High School and a percentage of non-Christian lads was admitted; but in the following year this department was removed to Ranipet and amalgamated with the Arcot Academy. In 1896 the School occupied a building in the heart of the town and joined to itself a large Hindu Primary School. In this relation it has continued since, with varying success, but always useful.

(f) *The Native Assistants' Bible Examination*.—One more means adopted for the training of our Native Male Agency deserves to be briefly mentioned. In 1864 the plan was instituted of gathering the Native Assistants together, semi-annually, for the purpose of instruction and examination in such subjects as would fit them better for their work, as well

as tend to their personal advantage. A course of study was marked out including Church and Bible History, Exegesis of the New Testament and Moral Science. Subjects were also chosen for essays and texts for Sermons.

In 1882 this was enlarged into an Annual Written Examination, the Native Assistants being graded into three classes and later into four, then five, with promotions and prizes awarded by a Committee. The subjects are a Book from the Old and one from the New Testament and Church History or Theology.

The Mission attaches much importance to this Examination and feels that it has been useful in stimulating and maintaining studious habits among its Agency.

II. Institutions for the Training of a Female Agency.

We include in this group:—

- (a) The Female Seminary.
- (b) The Ranipet Girls' Primary School.
- (c) The Madanapalle Girls' Boarding School.
- (d) The Women's Bible Examination.

(a) *The Female Seminary*.—The story of this Institution runs in parallel lines with that of the Arcot or the Male Seminary and is coterminus with the history of the Mission itself. Like its companion it has travelled about the various Stations of the Mission somewhat, dropping its favors as it went in the form of Department Schools, but, unlike its prototype, it has not yet risen to the sacrifice of its separate life, but continues amongst us to this day having returned to its old original home, but with a new name. Its design has not been so much brilliant scholarships as the qualifying of its pupils to perform, in a womanly and efficient way, the duties of the station in life which, as wives of the Native Helpers or Teachers in Primary and Secondary Schools, the most of them are expected to occupy. The aim has been to keep them simple-minded Hindu girls retaining all such Native customs as are innocent and suited to their sphere of life. A plain but thorough Education in Tamil, Telugu and, strangely enough, what was so long denied to their brothers of the Arcot Seminary, English, and proficiency in needle work, cooking and general domestic economy was the result kept in view. This Institution has always been a helpmeet to its companion, and it has been a matrimonial bureau of an high order; but it has done more

than that. It has raised up during its fifty years of vigorous life a Christian and an educated womanhood throughout the District something of which this country stands so sorely in need.

In the Report for 1855 we read: "Three orphan girls have been taken into the Missionary's house (Chittoor) as boarders who, with three other large girls, are instructed daily. These will probably form the germ of a Girls' Boarding School." Two years later the number of boarders was seven and in 1860 this number increased to fourteen. In the following year the services of a Matron were employed and the "Female Seminary" steps forth as a permanently established Institution of the Mission, still small but full of hope for the future. In 1864 the number to be admitted was raised to thirty-five and in the following year to fifty, both along with the Arcot Seminary. In the matter of a suitable building for its separate accommodation the Female Seminary got ahead of its older brother by two years, for it found itself rejoicing in a new and comfortable home in 1866. As time went on the girls became skilful with the needles so that in 1872 an income of Rs. 250 was realized from the sale of crochet work. After twenty-five years of calm and steady life in Chittoor the school began its peregrinations, being removed to Vellore in 1881, changing places with the Boys' Seminary. Ten years later a Normal Class for the Training of Mistresses for our increasing Caste Girls' Schools was opened. In 1895, when the Arcot Seminary came to Vellore and gave up its separate existence, the Female Seminary took a new lease of life in undergoing a thorough reorganization. Its three Departments were separated into as many different Schools, the Lower Secondary and Normal Schools, with a Telugu Department added to the latter, going to Chittoor, and the Primary Department to Ranipet to form a New Girls' Boarding School of the Primary Grade for which a new building was completed two years later.

These Schools, successors of the old Female Seminary, have continued to do excellent work, producing unusually good results in the Government Examinations. Miss Sellammal, Headmistress of the Lower Secondary School, has continued steadily at her post for nearly a decade producing results which have attracted favourable attention to the School. In the two

years 1898 and 1901 quite 100 per cent. of her pupils passed in the Government Lower Secondary Examination with classes of eight and ten girls, a most unusual result. The two names that are most prominently and permanently associated with the history and prosperity of this old Institution are those of the two Matrons, Mrs. Leckey and Mrs. White. The former joined the staff of the School in 1861 and continued as Matron until her death in 1878. Nearly every Annual Report bears testimony to her faithful, judicious and efficient services. Mrs. White succeeded as Matron in 1886 and after nearly twenty years still continues her most useful services in Chittoor. She has always been efficient in her school duties and very helpful to the Lady Missionary of the station in charge of the Seminary.

(b) *The Ranipet Girls' Primary School*.—The facts of historic interest in connection with this New School have necessarily been incorporated in the story of the Female Seminary which so recently sent it forth. It has just completed the first decade of its separate existence, 1895-1904, with bright promise for the future.

(c) *The Madanapalle Girls' Boarding School*.—This School arose in 1880 from the same demand that gave rise to the Female Seminary. It aims to do for the Telugu Field what the latter does for the Tamil in educating the daughters of the Helpers and the Christian girls of that part of our Mission field. A new feature attended this School, however, during its early years; the attendance as day scholars of the daughters of a number of high caste Hindus residing in the town. A building was constructed for it in 1882. This School has continued to serve its purpose, maintaining with some difficulty a uniform strength and standard, as its constituency is small and affected by the famines of recent years. Since 1894 it has usually contained Lower Secondary classes, but has not always been able to send pupils to the Government Examination for that grade. Some of the brighter girls of this School have been sent to Madras for Higher Education in order to supply the School with Mistresses.

(d) *The Women's Bible Examination*.—Since the number of the Bible and Zenana Women and School Mistresses had so far increased as to make it a recognizable and distinct Agency in the Mission, and worthy of special fostering an Annual

Bible Examination was instituted in 1897 for all the women in Mission employ following the pattern in general of the Examination for the Native Assistants. There are three classes and promotions and prizes are the rewards of good results. This Examination is conducted by a Committee of the Ladies of the Mission.

III. Technical Schools.

These include :

- (a) The Normal Training School for Masters.
- (b) The Normal Training School for Mistresses.
- (c) The Industrial School, Arni.
- (d) The Women's Industrial Home, Ranipet.

(a) *The Normal Training School for Masters.*—It has already been noted, in connection with the reorganization of the Arcot Seminary in 1882-1883, that a Normal Department was planned. This was formally opened in March 1883 in Chittoor with seven students, six continuing through the year and five passing for Teachers' Certificates. In the following year seven more Teachers were trained and sent into the field. In 1885 the School was transferred from the compound to the heart of the town in order to obtain a larger Practising School. On the transfer of the Academy to Ranipet in 1886 the Normal Department seems to have been discontinued as the advantages of the Government Normal School at that place were availed of, the students attending daily while living in the Boarding Department of the Academy. This was a saving of much expense. This practice of sending our Tamil students to the Government Normal School at Ranipet and the Telugu to the Government School at Chittoor continued until the organization of the Union Mission Normal School at Arkonam, in 1903, by a Committee representing the Presbyterian Missions of Southern India under the Chairmanship of a Member of the Arcot Mission. This School trains Teachers of both the Primary and Lower Secondary Grade in Tamil and Telugu, and students from our Mission, have constituted by far the largest element in the School, which is doing good work.

(b) *The Normal Training School for Mistresses.*—The Mission, feeling the same necessity for Trained Mistresses that it felt ten years before for Trained Masters, followed the example of the Arcot Seminary and opened, in July 1891, a Normal Class

in connection with the Female Seminary in Vellore. This continued in successful operation till 1895 when the departments were separated and transferred as already noted. This Normal Class became a separate School in Chittoor, training Mistresses of the Primary and Lower Secondary Grades in both Tamil and Telugu and utilizing the Hindu Girls' School of the town as its Practising School. A suitable building was erected for this School in 1903. This school has completed its first decade of separate existence, throughout which period Mr. J. C. Packianathan has been its efficient Headmaster. He has done a hard and useful work in connection with the School, publishing one or two Tamil Books on Methods of Teaching, etc. The school has rapidly supplied Trained Mistresses for the many Hindu Girls' Schools of the Mission and for many of the Village Schools also, securing the recognition of the latter where the Village Catechists-Teachers' qualifications did not satisfy the increasing requirements of the Government Educational Department.

(c) *The Industrial School, Arni.*—So varied were the departments of the three original Schools of the Mission, the two Seminaries and the Preparandi School, and so generous in their nomadic careers that it is hardly possible to establish a new School in these days without finding that it has had its prototype in some special Department or class of one or the other of these three old schools. This observation is even true of the Industrial School, a comparatively modern invention in Mission enterprise.

We have already seen that the industrial thought of the Mission materialized in the opening of an Industrial Department in connection with the Preparandi School in 1870, when it halted in its career at Arcot, and that more than thirty years ago the Government encouraged such specialized effort by the loan of a building for such use. The trade taught in this original Industrial School was *weaving* and all the pupils of the Preparandi School—not a selected few—were required to undergo this training. This Department was discontinued in 1872.

The next attempt in this direction was made by Mr. Conklin in Chittoor in 1885. His was an inventive mind. In the days of his connection with the Arcot Seminary he not only organized new departments but he saw visions of a Theological Seminary,



ARCOT MISSION INDUSTRIAL SCHOOL, ARNI.

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a College and an Industrial School as separate institutions. The trade he taught his boys was *pottery*. This, however, did not prove practical as the sale of the articles made was limited to a very small circle, since Hindus would not buy such utensils made by non-caste people. On Mr. Conklin's removal to Arcot in the following year he did not himself continue the industrial experiment, although one of the wide-awake Native Pastors urged him and the Mission to open an Industrial School in Gudiyatam at that time, but Dr. Heklius undertook it by opening an Industrial School in a small way at Arcot. A *rug weaving* class was started in 1886, an easy sale of these products being found in America. In the following year a *carpenter* class was added. On the death of the founder of this School it received, in 1888, the name of the *Heklius Memorial Industrial School*. The School languished for a time until in 1890 it was removed to Arni and placed under the enthusiastic management of Rev. E. C. Scudder. It was incorporated with the Primary Department of the Arcot Seminary, which, on its removal to Chittoor in 1881, had left this department behind in Vellore; subsequently in 1885 the latter was transferred to Arni. During Mr. Scudder's incumbency of ten years the School made great progress. The present buildings were erected and a large equipment of tools procured. The trades also multiplied, rug and cloth weaving, blacksmithing, tailoring, printing and masonry being introduced, and it was determined by the Mission that every lad passing through the Academy should first undergo a course of industrial training. Mr. Scudder gave great care and infinite pains to the development of the School, and the Mission heartily supported him, but the unknown quantity in this unsolved problem of Mission Economics was the factor of experience with all. The financial burden increased and retrenchments needed to be made when Mr. Farrar, trained to the work, arrived and took charge in 1899. In 1902 it finally reached a basis when its income from appropriations, grants and earnings equalled its expenditure, but at the expense of the original idea of a *Trade School*. It became practically an Apprenticeship School in 1901 and in 1902 approximated a factory. Earnest efforts are being made to raise an endowment for the School. This would seem to be necessary if the School is to preserve its original purpose of a school for the teaching of Trades.

(d) *The Women's Industrial Home*.—For a number of years the Ladies of the Mission have been considering the advisability and practicability of opening a Widows' Home with women's occupations. This was for the purpose of affording a suitable place for Christian widows who have no good homes and for unmarried girls who are not thought qualified to be School Mistresses. For the latter a Lace Class was opened in Ranipet in 1902 and an application made to the Women's Board for funds to erect a modest building and start a Women's Industrial Home, which would be largely self-supporting. The funds have been granted and the Home is expected soon to be in operation.

Although not strictly classified here, it may be better mentioned in this connection than elsewhere, that, while the Mission has never maintained permanently any *Orphanages*, these have been temporarily provided in connection with our Boarding Schools when the necessity has arisen. Such provision was made after the Famine of 1877-78. Similarly there are at this time three Orphanages for the children of parents who have died during the recent Famine of 1900-01. These are at Tindivanam and Ranipet for Tamil boys and girls respectively, and at Madanapalle for Telugu boys and girls.

IV. Hindu Girls' School.—One of the apparent inconsistencies that we come upon in studying the history of the Arcot Mission is the prominence given from so early a date to the Education of non-Christian girls by means of Hindu Caste Girls' School. Indeed in the matter of organized provision for the Education of the young, both Christians and non-Christians, we find that the Mission has shown a tenderer heart for the girls than for the boys. This was seen from the earlier introduction of English in the Female Seminary than in the Arcot Academy, as was pointed out. These Schools were started also in one of the oldest stations of the Mission where the fundamental principles were first declared and illustrated. The Mission claims to be pioneers in the formation of Hindu Caste Girls' Schools, for its oldest school is approaching its Thirty-third Anniversary. It is possible that the Free Church may have anticipated us slightly in Madras and the Wesleyan Mission in Mysore, but the Madura Mission, with a start of twenty years and a distinct Educational bias from the com-

mencement, opened its first Hindu Girls' School in Battalagundu in 1865, while our first school was established in Arni in 1866.

To Miss Mandiville, however, who later cast in her lot with a Member of the Madura Mission, belongs the honour of opening the first two regularly established Hindu Girls' Schools, both in Vellore, in 1872. The next to be opened and the only other one in this decade was that in the newest Station of the Mission, Tindivanam, of which again a lady trained in the oversight of the oldest Hindu Girls' School in the Madura Mission was for ten years the Superintendent. It does not lie within the province of this paper to note the dates in connection with each of the twenty-three Schools for Hindu Girls opened in this Mission. A table is appended which has been prepared, after much searching through the fifty Reports of the Mission, which may be of interest to some. Suffice it to say here that the decades of greatest activity in this direction were the second and third, 1881-90 and 1891-00, in each of which an average of about a School to a year was opened. By Stations five have been opened in Vellore, all in the town, but only three now remain, four in the Arcot Station, four in the Arni, with three remaining, four in the Madanapalle with three remaining, two in Chittoor, two in Tindivanam, one in Palmaner and one in Coonoor. Of these twenty-three Schools opened since 1872, eighteen now remain in active operation, different causes having led to the closing of five or their amalgamation with Boys' Schools. The two oldest Schools of the Mission are distinguished, the one, Arasamaram Street, Vellore, by the fact that it has maintained an uninterrupted existence through thirty-three years with a Headmaster who has served it for all but three years of that time, and the other, Tindivanam, by the fact that it is the only one of them all to possess its own vine and fig tree, and then only after twenty-two years of life. The existence of all these Schools was threatened in 1896 when a very large deficiency in the funds of the Home Board compelled us to plan for a very material retrenchment. But rumours of this impending catastrophe having, in some unaccountable way, reached the ears of the ladies of our Church who have always manifested a very keen and practical interest in these Schools, they with characteristic promptness and practical activity—not to say by

peremptory orders—secured not only the present, but guaranteed the future of all these Schools against similar irreverent meddling by the Mission, especially by the men! Some day when our courage rises again sufficiently to make a suggestion in regard to this forbidden subject, we may ask the Women's Board, in all humility, for funds with which to give each School a Home of its own, as Tindivanam can hardly be allowed to remain in solitary grandeur much longer.

V. Station and Village Schools.—This group includes the larger Station Schools, designated Anglo-Vernacular Schools, opened at a later period for the purpose of giving the advantage of a Christian Education to Hindu lads, belonging to the higher classes in the Towns, whom we had not yet reached to an appreciable extent, and the smaller Primary Schools opened from the beginning in connection with every Congregation organized in the stations and out-stations of our Mission field.

(a) *The Anglo-Vernacular Schools* for Hindu lads were never a heavy charge upon Mission Funds, since the receipts from the fees, which the boys paid, and the grants, which Government paid, usually met the larger part, if not the whole, of the cost of their maintenance. There have been only a few of these Schools, distributed fairly well among the Stations of the Mission. The first one appeared in Vellore in 1880, but, having been intended for what was after all perhaps only a temporary purpose, it disappeared in 1882, many of the pupils and teachers joining the Church of Scotland Mission High School, which latter, as we have seen, passed over to the management of the Arcot Mission and became, still later, in 1898, the Arcot Mission, or Voorhees', College. Another Anglo-Vernacular School in this Station was that at Katpadi, opened in 1886. It grew into a Lower Secondary School in 1897, and, in 1902, was absorbed as one of the Branch Schools of the College.

The Tindivanam Station School, from the time of the opening of that Station, had, somewhat contrary to the usual practice in such Schools, been attended by Hindu lads of various castes as well as by the Christians. In 1877 the former were in the majority and this School fell under the Anglo-Vernacular classification.

The School was so popular and was doing such good work that, in the following year, the Government closed its own

School in that place and loaned its building to the Mission and the School was soon after raised to the Middle School Grade. In 1881 the Preparandi School was transferred to Tindivanam from Arcot, as has been already noted, and the Christian lads attended the Anglo-Vernacular School, thus further strengthening it. This School has continued to prosper controlling, with its very large Primary Feeder School of 250, and the Hindu Girls' Schools, practically the education of the town. The old building loaned by Government was repaired and enlarged in 1898, and, in 1903, the School was raised to a High School Grade.

In 1889, on the conjoint request of the Rajah of Punganur and the District Board, the Middle School at the Capital of that Native State was received by the Mission, at the same time that the Hindu Girls' School came under our management. Three years later the former became a High School and has continued so since with fair success, notwithstanding its location in a Native State, far removed from the railway and from the lines of communication. With the opening of a large Primary Feeder School and a School for Muhammadan girls the Mission became responsible for, practically, all the education of this state.

In 1883, at the earnest request of the people of Vayalpad, an Anglo-Vernacular School was opened there which, six years later, reached a Middle School Grade. It was greatly affected by the opposition aroused by the conversion of a Brahman lad in Madanapalle in 1895 and has never wholly recovered.

Two other Anglo-Vernacular Schools, of the Primary Grade, have long been in successful operation in large Hindu centres at Chetpet, opened in 1883, and in Walajah, opened in 1886, the latter being discontinued in 1902. In 1900 the Mission instituted a Uniform Bible Examination with a special view to encouraging and strengthening the study of Scripture in these Anglo-Vernacular Schools. The Christian Schools also compete. This Examination is entirely written and is conducted by a Committee and Examiners by means of printed question papers in four Languages, uniform throughout all these Schools.

(b) *Village Schools*.—At the date of the establishment of the Mission we read, "The entire *spiritual* property of the new

organization consisted of no more than a Church of eight Communicants and a small but interesting School for the children of the Church Members." This Presbyterian ideal of Parochial Schools in connection with every Congregation, whether in the Stations or Out-stations, in order to an intelligent Christian community, has been maintained throughout the history of the Mission. One of the conditions of the covenant into which every new Village Congregation enters with the Mission is a definite promise to send the children regularly to the Mission School. The first Report of the Mission bears record of a small Church Congregation, of thirteen communicants in each case, and a School in each one of the three Stations. One Station indeed has no organized Church, but "there is one Christian School in this place," we are told. So great was the insistence upon the maintenance of a School for every Congregation that when scarcity and famine led to irregular attendance by day, as the services of the children were called in requisition to tend cattle, night schools were opened, and so long ago as 1874. The advantages of these Schools were not limited, but children of the Village were encouraged to attend. Thirty and even forty years before the present agitation arose in favour of Panchama Education and Primary Schools for the Villages the Mission was deep in the effort to meet the problem. The claims of more modern workers in this field to have originated this effort has interested us; but, with a humility characteristic of our nationality, we have continued to hide our light under a bushel, content to be doing our best to raise the fallen and rescue the perishing.

The story of the growth of these Village Schools is simply the story of the growth of our Village Congregations.

It may be gathered into decades:—

1854, 4; 1864, 13; 1874, 51; 1884, 78; 1894, 109; 1904, 140.

It is a slow and, at times, a most disappointing work, but in time the "cloth becomes whiter" and in the generations to come its effect will be manifest.

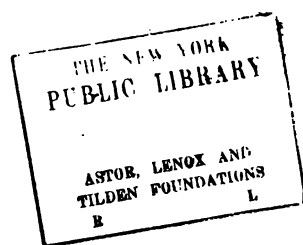
Conclusion.—The story of the effort of the Arcot Mission through fifty years, to meet the responsibility which it might be thought to have assumed for the education of the Christian and Hindu youths of the community and District in which its lot

has been cast, has now been told. It is a longer tale than was anticipated, for more has been done in this half century than a glance at any part of it would discover. The questions which these Institutions, on this Fiftieth Anniversary of the founding of some of them, are bound to answer are these: "Have they done their work in the community and throughout the District with a measurable degree of success? Have they faithfully borne witness to the light which dawned far back in the old centuries, but which through the following centuries has been steadily ascending towards a perfect day? Have they held up ideals fit to inspire a worthy following, above self, above Mammon? Have they made the Country, or any so small part of it, better by the teachings and lives of their graduates?" If they can answer these questions to the satisfaction of reasonable men, they have a just claim on the future, and may surely expect the blessing of the Triune God.

Hindu Girls' School.

Station.	Schools.	Opened.	Closed.
VELLORE,	{ Arasamaram Street .. ..	.. 1872	—
	{ Unknown .. ..	.. 1872	1875
	{ Unknown .. ..	.. 1873	1879
	{ Circar Mandi Street .. ..	.. 1880	—
	{ Velapadi .. ..	.. 1899	—
ARCOT,	{ Walajah .. ..	.. 1887	—
	{ Kavariapak .. ..	.. 1887	—
	{ Arcot .. ..	.. 1888	—
	{ Ranipet .. ..	.. 1889	—
ARNI,	{ Town .. ..	.. 1884	—
	{ Kosapaliam .. ..	.. 1892	—
	{ Chetpet .. ..	.. 1892	—
	{ Polur .. ..	.. 1897	1901
MADANAPALLE,	{ Town .. ..	.. 1884	—
	{ Vayalpad .. ..	.. 1889	—
	{ Punganur (Hindu) .. ..	.. 1889	—
	{ Punganur (Muhammadan) .. ..	.. 1894	1899
CHITTOOR,	{ Town .. ..	.. 1885	—
	{ Santapet .. ..	.. 1903	—
TINDIVANAM,	{ Town .. ..	.. 1876	—
	{ Wandiwash .. ..	.. 1896	—
PALMANER,	.. Town .. ..	.. 1892	—
COONNOOR,	.. Town .. ..	.. 1879	1892

Decades.	1872—80.	Vellore 4, Tindivanam 1, Coonoor 1	.. 6
	1881—90.	Madanapalle 3, Arcot 2, Chittoor 1, Arni 1	.. 8
	1891—00.	Vellore 1, Madanapalle 1, Arcot 1, Tindivanam 1, Arni 3, Punganur 1	.. 8
	1901—03.	Chittoor 1





ARCOOT MISSION HOSPITAL, RANIPETTAI.

Medical Work.

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I am asked to give an account of the Medical Missionary Work in the Arcot Mission in its first half century, especially with reminiscences of its early days.

It has been well said that "the proper training of a child should begin with its grandparents." The Medical Mission work of the Arcot Mission had such an early training. In 1819 Dr. John Scudder, the father of the founders of the Arcot Mission, being then an active Christian Physician in New York City, heard the voice of his Master calling him to be a Medical Missionary to India, and his consecrated wife agreeing with him, he gave up his lucrative practice, and, under an appointment of the "American Board," he sailed in June of that year with his wife and one child for Calcutta. There that child died, and thence, soon after, they sailed to Ceylon, in the Jaffna province of which he established a Hospital and Dispensary which he carried on many years, during which there was a great revival in the province, and many were gathered into the Christian Church. It was in such an environment that the founders of the Arcot Mission were born and had their early training, and it is no wonder that they imbibed the consecrated spirit and zeal of their father and mother and the Medical Missionary spirit of their father.

In 1836 Dr. Scudder was transferred to Madras to found a Medical Mission there which he did, living, and having his Dispensary in Armenian Street, where, in those early days of exceedingly limited Medical and Surgical aid and knowledge in India, he treated thousands of patients and won not a few disciples for his Master.

While he was still carrying on that work there his eldest son, Rev. Henry Martyn Scudder, M.A., having completed his literary and theological studies in America, joined him as an ordained Missionary preaching to his father's patients and to crowds in a pandal which they erected on the side of that busy city thoroughfare, and in the other streets of the city and the surrounding towns and villages. But the Medical Missionary blood

and enthusiasm stirred him to such an extent that he matriculated in, and took a course of Medical studies in the then new Madras Medical College, receiving his degree of M.D. afterwards from the New York University and, wishing to push into the Missionary-less interior, after a long Missionary preaching and prospecting tour through a number of surrounding Districts, he finally fixed upon the North Arcot District, then without a single resident Missionary, and established a Dispensary at Walajah, adjoining the historic old City of Arcot, and began work in that new region late in 1851. This he carried on alone as an Out-station of the Madras Mission until 1852, when he was joined by his brother, Rev. William Waterbury Scudder, M.A., who had already laboured for five years in the Tamil speaking Jaffna province of Ceylon, but who on his return from brief furlough in America was directed to associate himself with his brother in the North Arcot Field. In 1853 Rev. Joseph Scudder and his wife, newly out from America, were associated with them and the three brothers organized what has ever since been known as "The American Arcot Mission."

The Medical work of Dr. H. M. Scudder was already beginning to bear fruit, for in the first Annual Report of the Mission, issued April 1st, 1855, mention is made of the conversion of a high caste lad as the result of his Medical work.

Well does the writer remember the graphic account of that conversion and its concomitants as written him at the time by the wife of the Junior Member of the Founders of the Mission, for it was one of the things that decided him to take a Medical course as well as theological, before coming to India, for he had already received a very urgent joint invitation from the three Founders of the Mission to fit himself especially for the work that would doubtless fall upon him and come out as soon as ready and join the young "Arcot Mission."

The account told in a vivid way how a lad from Walajah, of the Naidu caste, had come for treatment and been relieved, listening daily with fixed attention to the story of Christ and His Salvation; how he had come again later on and been operated upon and while convalescing had drunk in the glad news, and had declared his belief in Jesus Christ as the only and all-sufficient Saviour of the world, and his determination to accept Him, at any cost, as his own personal Saviour; how he

broke caste, and, of his own motion, cut off his *kudumi* (tuft of hair) as being a mark of Hinduism ; how his mother and father had pleaded with him not to disgrace them by becoming a “ dog of a Christian ” ; how he had borne it all quietly but firmly, remaining with the Missionaries ; how Dr. H. M. Scudder was summoned to court for kidnapping and wilful restraint and bound to appear and produce the lad in the Magistrate’s Court in Vellore for trial ; how the parents and crowds of friends went to try and shake the lad’s determination and get him back ; how the headmen of his caste, probably confident that the lad would in the end choose to stand by his old faith and his parents, had given in a written declaration that they believed him to be of sufficient age and intelligence to decide for himself, if left free to do so, as to his religion and his guardians ; how the trial and cross questioning lasted two days in the Court ; how he distinctly and with force declared the unsatisfying nature of his old religion and his faith in Jesus Christ as his only Saviour, declaring that he would live and die a Christian ; how, finally, the Magistrate issued a decree that he was competent to decide for himself and that he was at full liberty to choose with whom he would go ; how he promptly chose the Missionary as his protector and teacher ; how the Court Officials and Police were ordered to protect him in carrying out his choice ; how he left the Court under such protection and joined the Christians outside of the angry crowd and started for Arcot with them, while the Police kept the crowd from following, and the Missionary on horseback led the way for the first few miles, and then dashed forwards to carry the good news ; how all the other Members of the Mission had been, meantime, together at Arcot, spending the time in prayer to God for the lad’s deliverance and sound conversion ; how, while they were still upon their knees in prayer, the rapid canter of a horse was heard coming up to the door ; how Dr. H. M. Scudder sprang from his horse and told them that God had heard their prayers and that the lad would soon be there ; how the interrupted prayer meeting was turned into a praise meeting ; how the lad arrived and was soon received into the Preparandi School to be trained as a Christian worker, and how he was soon baptized, receiving the name of Isaac Henry, and seemed a true and earnest Christian ; all this was told with vivid enthusiasm. The lad became, and for many years continued

to be, one of the best loved and most earnest and successful of all our Mission Helpers and has now gone to his high reward.

Notwithstanding the fact that spiritual fruit had begun to appear from its Medical work, the Mission felt obliged, from lack of both the men and the means necessary for carrying it on, to suspend the Medical work, until a man should be sent out by the Board specifically designated to that work, and with the funds for carrying it on. The Dispensary was therefore closed, for the time, prior to the first of April 1855.

On March 4th, 1856, the Mission was strengthened by the arrival of Rev. Ezekiel C. Scudder, M.A., and his wife, and Rev. Jared W. Scudder, M.A., and his wife, and Miss Louise Scudder. Both Revs. E. C. and J. W. Scudder had taken one year's Medical training before leaving America, but they came out specifically for Evangelistic work, to which they devoted themselves, and the re-opening of the Dispensary was held in abeyance. Each of these brethren, however, on his first furlough home completed his Medical Studies and received the degree of M.D.

In 1857 the Foreign Missionary Board of the Reformed Church, which had until then worked through "The American Board," took upon itself independent existence, and assumed direct charge of the Arcot Mission and of the Amoy Mission in China, in the full hope and confidence that it could thus bring the Reformed Church up to a more advanced position and more earnest and consecrated work in Foreign Missions, a hope which was speedily and splendidly realized, for the Church soon doubled, and then trebled, and then quadrupled its former gifts for Foreign Missions, and sent forth more of its sons and daughters to that work.

Early in 1859 Rev. W. W. Scudder returned, after a brief visit to America, accompanied by his wife and by Rev. Joseph Mayon, M.A., and wife as the first recruits to the Arcot Mission under the new Board, and, at the end of 1859, Rev. Jacob Chamberlain and wife sailed as the second party of recruits, arriving on the 13th of April in 1860.

In 1859 Dr. Silas D. Scudder who, like his father, had settled in Medical practice in the city of New York, was, in connection with the "Fulton Street Prayer Meeting", of blessed memory, converted, and, at once deciding that he must be a Medical

Missionary, he took a brief special course in the Theological Seminary the better to fit him for his work and, being appointed by the new Board of the Reformed Church to come out and re-open the Medical Department of the Arcot Mission, he sailed with his wife and joined the Mission during Christmas week of 1860.

The war cloud in America had, however, become so black that the Board could not raise the funds for at once re-opening that work, and Dr. Scudder took up the study of the Tamil language determining to engage meantime in direct evangelistic work, and was, in January 1861, stationed as a second Missionary in Vellore. He, however, could not keep entirely aloof from the special work for which he was best fitted, and received patients to a limited extent in the lower storey of his two-storey house, not only for Medical but for even serious Surgical operations. A critical operation on a Muhammadan woman, the excision of a large malignant tumor of the breast, by God's blessing, proved a success, and the goodwill of the bigoted Muhammadan community of Vellore was secured for the representatives of a Mission that would do such acts of kindness and mercy to those not of their own faith.

In January 1862 the Arni Station becoming vacant, Dr. Scudder removed there, and opened a modest and inexpensive Medical work, and in 1862 he was transferred to Palmaner, where again until the end of 1865 he carried on a limited Medical work, with his Evangelistic work.

In March 1866 our Board, having succeeded in raising and sending out the money for re-opening the Medical department, Dr. Silas Scudder removed from Palmaner to Ranipet (Arcot) for that purpose, as that had been decided upon by the Mission as the best place for an extensive and permanent Medical work, and opened it out with energy and zeal. In 1867 it had grown to such proportions and promised so well to care for all the Medical needs of that region that the Madras Government ordered its Dispensary there to be closed, and handed over all its Medicines in stock, and its instruments with the large Hospital building that had been erected years before for the use of the European regiments then stationed at Ranipet, the Military Station of Arcot. That building is still occupied by the Mission as a permanent loan from the Madras Government.

That was before the days of "Local Fund Boards" and all dealings were with the Government direct. Not only was that large Hospital building with all its appliances given over as a loan until and unless European troops should again be located there, but the income of a previously endowed Lunger-khana fund for the District, amounting to some Rs. 172 per month, was ordered to be placed at Dr. Scudder's disposal for the upkeep of the Hospital. The then Governor, Lord Napier, himself came to see the Hospital, and so impressed were he and his Government with the importance and excellence of the work there being carried on that, one year when the Mission was, by the long continued war, again in great straits for funds, the Government of Madras made a special grant of Rs. 1,500 to Dr. Scudder for his work, in addition to the income of the Lunger-khana fund; and when, a little later, President Lincoln's Secretary of State, the Hon. William H. Seward, after his retirement, made his trip around the world, and was the guest, in Madras, of Lord Napier, who had formerly been Ambassador at Washington and was a warm friend of Mr. Seward's, His Excellency took Mr. Seward by special train up to Arcot to see the Hospital and some of the other "excellent work" being done by his countrymen in the Madras Presidency.

Dr. Silas Scudder carried on the Medical work, with its increasing importance, until April 1872 when, much broken in health, he left for America, in the hope of restoration, so that he might return to it once more, a hope that was not realized for he died in New York, December 24th, 1876.

On his leaving the country the charge of the Medical work was committed to Rev. John Scudder, M.A., M.D., who had joined the Mission with his wife in June 1861, he being the fifth of the first Dr. John Scudder's sons who had taken the M.D. degree. By him the Medical work was carried on in conjunction, however, with his large Evangelistic work until 1875. In November 1874, H. M. Scudder, Junior, Esq., M.D., joined the Mission having been sent out to take up Medical work, which he did in 1875 and carried it on with much energy until September 1880, when he left the Mission.

Although there were two M.D.'s remaining in the Mission, still, with only three Missionaries in the whole of its Field with eight Stations, neither of them could be spared to devote him-

self to the Medical work. The Hospital and Dispensary were, therefore, handed over to the District "Local Fund Board," for the time being, with the distinct understanding that, on the Mission having again a man to devote to it as they hoped soon to have, the work should be handed back entire to the Mission. An appeal for such a man was at once sent to America and in February 1882, Rev. Lambertus Hekhuis, M.A., M.D., arrived for the purpose of resuming the Mission Medical work and gave himself to the study of the Tamil language to be ready to take it back early in 1883, and the District Board was asked to return it to us. This, assigning various excuses therefore, it refused to do, and after long correspondence, the whole matter was by the Mission referred to the Madras Government, which, after a careful investigation of the former transfer and its promises, ordered the District Board to return the Hospital and Dispensary and the funds, hitherto assigned for its support, to the Mission, and on the first of February, 1886, Dr. Hekhuis in the name of the Mission resumed charge. His management of the Institution was, however, lamentably brief, for in February 1887 being bitten by, or rather scratched by the tooth of a little dog, which afterwards proved to be mad, he, in September, was taken with the symptoms of Hydrophobia and was taken from us September 16th, 1887.

There was again an interregnum in the Mission's Medical work, but fortunately more brief, for Rev. L. R. Scudder, M.A., M.D., son of Dr. William W. Scudder, arrived at the close of 1888 to enter upon that work and, after some eight months at Palmaner, studying the language, he removed to Arcot, or Ranipet, in October 1889, and assumed the charge of the Medical work, the District Board as in former years furnishing the larger part of the funds for its upkeep, as it cared for so large a part of the District's population.

The work, though increasing continually, was carried on alone by Dr. L. R. Scudder with Native Assistants until, early in 1896, Miss Louisa H. Hart, M.D., arrived from America under appointment to do Medical and Surgical work for women and children in connection with the Mission Hospital; but, giving herself for the first year almost exclusively to the study of the language, she did comparatively little Medical

or Evangelistic work until 1897 when she threw herself with zeal into both departments of work, and continued so to work until the departure of Dr. L. R. Scudder on furlough early in 1889, when she assumed the supervision of the whole Institution, with an able Apothecary in the men's department to assist, and held it till Dr. L. R. Scudder's return at the close of 1901, when she again devoted herself more exclusively to the Women's and Children's Department until June 1902, when she was obliged by ill-health to return to the United States, leaving the whole Institution again to the sole charge of Dr. L. R. Scudder, who has since carried it on alone in addition to the charge of the Evangelistic work of a large Station, and is thus carrying it on at the present time. All efforts to obtain another Medical Missionary exclusively for the charge of the Medical work have so far failed.

Madanapalle and Palmaner.—In the sixties and seventies a somewhat extensive Medical work was established and carried on in Madanapalle and Palmaner by Rev. Jacob Chamberlain, M.D.

In 1863 he had gone on from Palmaner with his family to Madanapalle to open out a new Station determining to devote his attention exclusively to Evangelistic work, but God had other plans. During the erection of their first little Mission bungalow in 1864, while they were living in tents, accidents among the workmen had drawn the attention of the people to the fact that the new Missionary was skilled in Medicine and Surgery, and the people of the town when in distress would insist on coming to him for medical and surgical relief, even while they were still in tents.

Shortly after they had removed into the little house, one night at eleven o'clock a number of well-to-do farmers of the town came running to his bedroom window and begged him to come at once into the town and see if he could not save the life of one of their number who was, as they feared, dying from a crushed and mangled hand and forearm. Their relative, Ramanna, and themselves had been helping in the annual drawing of the great idol car of the town. Late in the evening as they were drawing it back from the river to its place by the temple in the town, it had become set, and the whole multitude of devotees with long strong ropes could not move it from the

place in which it had stopped. The priests shouted out that the god was angry and that they must propitiate Him with cocoanuts broken over the wheels of the car. Ramanna, with others, ran to his house to get the cocoanuts to break and propitiate their god. He brought his nuts and as he struck one on the front wheel, instead of breaking it slipped from his hand and fell just inside the wheel. The crowd of the devotees were all this time straining at the ropes. Just as Ramanna reached his right hand around in front of the wheel to get his fallen cocoanut for another blow, the god became propitious and the car surged ahead, the wheel running over his hand and forearm crushing it fearfully. They had lifted and carried him to his house, and ran to get the new foreign Doctor to come and see if he could save him.

The Missionary went as fast as possible and found him on a charpoy in the courtyard of his house, while the people were singing the death wail over him. There were so many bone fractures and the lights were so dim, that, after careful examination, only palliatives and sedatives and applications to staunch the flow of blood were administered that night, and they were told to bring him on a charpoy to the Mission house at day light the next morning. The Missionary spent a good part of the night in studying over the case to see what could possibly be done to save the right hand and arm, for the man was a farmer, and most of his work must be done by that right hand, and in praying God to give him that man's life and restore him, to make if possible a break in the solid ranks of opposing heathenism in one of the most strong and numerous castes of that new Mission Station.

At day light the man was brought into the bath-room of the Missionary's study and for two hours the Missionary worked over the case. Finally, the sufferer slept, and his friends said "The Missionary's God is going to save him."

He did recover, after careful and anxious nursing and was able even to use that hand in ploughing and reaping, and from that day neither he nor any of that family connection ever had anything to do with the worship of that idol, whose car had done the damage, and a number of them afterwards often came to the Mission Church to listen to the worship of the Missionary's God who had saved him, and one at least of that family

became and died a believer in Jesus. From that time it became evident that the Missionary could not avoid rendering such surgical and medical aid as he was able to the people of the new Station since there was no other skilled surgical or medical help within seventy-six miles, and, as he was able, he so administered, but not so as to prevent his touring and evangelizing in the surrounding towns and villages.

In 1865, however, as he was prohibited from going out in tents to reach the village people, he determined to let the distant village people come to him to hear the Gospel, and putting up for this purpose a thatched verandah at the end of the house into which his study window opened he gave out that he would treat all who would come on three specified mornings of the week and soon had from fifty upwards on each of those mornings, he sitting in his study window and preaching to each group before treating them, the English residents of the Station helping him liberally in the purchase of the needed medicines and appliances. This work was necessarily intermitted in 1866 and 1867 when he was absent from Madanapalle at other Stations, but was resumed early in 1868 after his return to Madanapalle and carried on through the year.

By the early part of 1869, however, the crowds had become too large for the little verandah, nor could all who desired to listen to the preaching get within sound of his voice as he spoke from his study window. He, therefore, removed his Medicine shelves and appliances to the thatched school-house at the town end of the compound and opened that at sunrise on each of the mornings for all who would come. His patients soon counted over 100 per day with many serious surgical operations.

By July 1869 the Medical work became so heavy and the expense so great that the Missionary made an appeal through the Collector of the District to the Madras Government, for it was before the day of "Local Fund Boards," to establish a Government Hospital and Dispensary at Madanapalle, showing from his records the large numbers, and the importance of the cases that continually presented themselves for treatment and representing that he could no longer, single handed, bear the burdens.

With the support of the Collector and Magistrate, the Government, after expressing their appreciation of and their thanks for the work thus far so freely done, ordered the establishment

of a Government Hospital and Dispensary at Madanapalle, making over the then travellers' bungalow and its outbuildings for its housing, and ordering that the new Institution should be placed under the supervision of the Medical Missionary. The then Surgeon-General, a good Scotch Presbyterian, took up the matter with a will and a determining that a worthy and able Apothecary who would loyally support the Missionary in carrying out his ideas should be sent, detached from his own staff for the purpose, a pronounced Christian man, writing Dr. Chamberlain that he would find him one of the best qualified and best men all around ever graduated from the Medical College, and so Mr. Thomas Ward, who proved to be all that he was represented to be, was sent to Madanapalle and remained there for nearly thirty years.

The District Engineer had been ordered to repair and remodel the travellers' bungalow and its outbuildings, at the cost of Government. This was done and the new Institution opened to the public in October, 1869.

So kindly had everything been ordered and so thoroughly was the new Apothecary in sympathy that the new Institution went right on in the main with the policy of the previous work, in such a way that the whole community seemed still to regard it as the Missionary's Hospital and it continued to be for many years the scene of the daily preaching of the Gospel, and two high caste patients before long came out as Christians, and were baptized, as the results of the Missionary work, still carried on in the Hospital, its staff being Christians.

After it had become thus well established with its new staff in its new quarters, and had gained the full confidence of the community, Dr. Chamberlain was free again to resume his more distant preaching tours, but organized in connection with that work a travelling Dispensary with two good sized medicine chests fitted from the, in those days, ample supplies of medicines provided for the Hospital, and with instruments for any operations which could properly be performed in tents, and with a dispenser, or compounder, trained by him in the Hospital, himself coming in every Wednesday no matter how distant for eye operations, and the surgical cases he had meantime sent in which could not properly be treated in tents. In this way he kept up a double Medical work until 1873, often treating in his

tent over 100 cases in a day and once 138, a number of them serious cases.

In July 1873 when thus out with his travelling Dispensary on a preaching tour twenty miles north-west of Madanapalle, some people came to the weekly market near by, where his Native Assistants were preaching, and at the close of the preaching, asked for the Missionary Doctor.

The two spokesmen had been treated in the thatched Dispensary, just three years previously, one for a loss of vision, which was restored, and the other had a very critical surgical operation performed on him, which saved his life, as they all saw. They had while, under treatment, listened fixedly to the daily reading and preaching and prayer, and on leaving had asked for some Gospels and tracts which they had used in their village, meantime, with such good effect that when the Missionary and his Catechists visited their hamlet at sunrise, the next morning, all the people assembled under the "Council Tree" and, after the step they were about to take had been carefully explained to them and "Christ's way" fully set forth, the head of each family came forward, and for himself and his household signed the covenant to abjure all idols and all heathen ceremonies and practices and obey all Christian precepts so far and so fast as they should be made known to them, and at once a little thatched school and prayer-house was erected, and all fulfilled their vows. The two patients were soon baptized and lived and died faithful Christians.

The records indicated that up to that time, 1873, about 30,000 patients had received personal treatment from Doctor Chamberlain, in addition to those treated by his Assistants.

From 1878, when he returned from furlough, to 1884, when he was obliged again to leave the country, Dr. Chamberlain supervised the Medical work of the circle, including three Dispensaries now maintained by District Board Funds.

From this last year Dr. Chamberlain gave up charge of all these Medical interests, nor was his health sufficient to allow him to resume such activities again and his Medical work, from that time, was chiefly confined to the work done in his tents on preaching tours. He, however, was called in frequently in ~~consultation~~ in difficult cases and for critical operations in the

Madanapalle Hospital and for advice in administration, and so continued to exercise no little influence in medical matters.

In 1896 the beloved and trusted Apothecary, Mr. Thomas Ward, resigned and left Madanapalle by reason of failing health, very much to the regret of all the people, Hindus, Muham-madans and Christians, Natives and Europeans. But his successors in charge of the Hospital, have, as was fitting, all been pronouncedly Christian men, and the Hospital has gone on essentially on the old policy. The present officer in charge, Assistant Surgeon M. D. Gnanamani, is a very active Christian man, an Elder in our Mission Church, and is never weary of presenting the claims of his Master and Saviour, Jesus Christ, and helping forward the Mission work in every way in his power.

Mary Rajanayagam Gnanamani.—In 1889 a Syndicate of Ladies in the Synod of Albany, N.Y., had asked Dr. Chamberlain to find and superintend the Medical Education of a suitable Native Christian young lady as a Native Medical Missionary among the women and children of Madanapalle and vicinity, they promising to furnish all needed funds.

After much enquiry his attention was turned to Miss Mary Rajanayagam, then Head Mistress of the Girls' Boarding School in the Madura Mission, under Miss Swift. She had won high encomiums for her work in that capacity from the Director of Public Instruction, and had been offered a good situation with high pay under Government, but had preferred to remain in Mission service where she could work unhampered for her adored Master. She was one of the most highly developed, consecrated Christian characters that India furnishes and, in previous training and in spiritual attitude, pre-eminently fitted for the proposed sphere of labour, and, although at much sacrifice, Miss Swift, viewing it as a Divine call, willingly gave her up to prepare for and enter upon such a sphere of increased usefulness.

After a year's preliminary training at Madanapalle Dr. Chamberlain sent her, in 1890, to the Madras Medical College, from which she graduated with credit in June 1894, and at once came to Madanapalle to enter upon her special work under his supervision. Unfortunately, however, he was again, during that year, obliged to go home on sick leave, and Mary Rajanayagam's

services were lent to the Mission Hospital at Ranipet (Arcot) under Dr. L. R. Scudder, until he himself should be able to return.

There she met, became acquainted with, and engaged to be married to, Mr. M. D. Gnanamani, the earnest Christian Civil Apothecary who was then Dr. L. R. Scudder's Assistant in his Medical work, and, with the consent of all concerned, was married to him in 1897. Thence for several years she did most excellent service there as a Volunteer Medical and Evangelistic worker, and was the means of the conversion of a number of patients.

Anxious, however, to get back to the work in Madanapalle, for which she had been specifically trained, in 1899 her husband secured his transfer to the charge of the Madanapalle Local Fund Hospital, giving her opportunity there to take up the position of Honorary Medical Missionary among the women and children of Madanapalle, which she carried on for several years with great consecration and energy.

After a time a vacancy occurring in the charge of the women's and children's department of the Hospital she was asked to fill it, and did so for two years with much skill, still, however, seeking opportunities outside for direct evangelistic work as a Volunteer, and often visiting Christian villages for Missionary work among the women and their non-Christian neighbours.

This continued until the fearful outbreak of Plague in Madanapalle Town and vicinity at the close of 1903, when her husband's time and attention being absorbed in Plague work, she practically carried on the whole Hospital for quite a time herself also undauntedly ministering to the Plague-stricken, as occasion offered. From the outbreak of Plague she had had a pre-sentiment that in it her ministry on earth would close and, though not shrinking herself at all, she sent her two little boys to be with her sister, two hundred miles away, where there was no Plague, and devoted herself the more to her work.

On the 10th of March, 1904, she was taken with fever which soon developed into Plague. The whole community was moved, so much had she won all hearts. The District Surgeon then at Madanapalle himself attended her assiduously. But her Master Whom she had so consecratedly served here, soon summoned her to His higher and more immediate service and without a

murmur or a misgiving, she went, on March 17th, to be "for ever with the Lord."

Although her death was from the dreaded Plague from which all usually shrank, her bier was followed to the beautiful little Mission Cemetery a mile east of the town, by a large escort of non-Christians, Hindus and Muhammadans, and by all the European Officials in the Station, as well as by the Christian Congregation, and the Joint Magistrate at once raised a fund contributed to by Hindus and Muhammadans as well as by Christians to place a monument over her grave, and a memorial for her in the Hospital.

Palmaner.—In 1871, when the October rains were coming on and he could not be out in tents with his travelling Dispensary, Dr. Chamberlain took his outfit with additional medicines purchased for the occasion and went to Palmaner, which was also under his care and, giving the Day School there a month's vacation, carried on Medical work for that month in the school-house as a Dispensary. The people had not entirely forgotten Dr. Silas Scudder's Medical work there in 1864-5, nor the treatment they had received in his periodical visits there from Dr. Chamberlain, and flocked in, in large numbers, and from daily increasingly distant villages for treatment. The same rules for morning preaching and prayer, as formerly established at Madanapalle, were carried out with equally reverent attention in time of prayer. The daily attendance from a small number at first came up to 100 and 150 a day and on the last day 235 cases were entered in the register and treated, the treating beginning at sunrise and continuing until it was too dark to write the last prescription.

Earnest requests were made that he would establish permanently a Mission Dispensary there, but he felt that he could not do so and closed the work there, and returned to Madanapalle in the first week in November.

Within two weeks a deputation composed of leading Hindu and Muhammadan residents of Palmaner appeared at Madanapalle with a subscription paper signed by people of Palmaner and vicinity pledging Rs. 1,700 for furniture and initial expenses if the Medical Missionary would open a Hospital and Dispensary at Palmaner.

Having then more work upon him than he thought that he could well carry, he felt that he must absolutely refuse, and did so, advising the deputation to apply to the North Arcot Local Fund Board to thus establish a Dispensary and Hospital there, adding that then their religious sensibilities would not be interfered with by the daily preaching and prayer. They replied very earnestly that these were two features that they would welcome, for the experience of the previous month had convinced them that the treatment had done them far more good because of the Missionary praying over it, and that the subscriptions were not to be paid unless the Missionary Doctor was in charge of the Hospital. They, however, left apparently relinquishing their purpose. But, to his surprise, a letter reached him the next week from the then Collector and Magistrate of North Arcot, telling him that the same deputation had come to Chittoor to see him, urging so strongly their need of a Hospital for all that region above the Eastern Ghats, and that this Rs. 1,700 was pledged only in case the Missionary Doctor had charge of it, that he had had an interview with all the leading members of the District Board and that they had engaged that the Board should agree to meet all the expenses of such an Hospital under the exclusive control of the Medical Missionary, allowing him to select and employ his own staff, and procure such plant and supplies as he thought required, if he would yield to the petition of the Palmaner community and open and carry on the Hospital, visiting it at least once a month himself if possible, and examining and certifying to the monthly bills, and requesting that the Medical Missionary would accede to these proposals.

As the matter, so shaped, seemed to be of God, the Missionary Doctor could no longer refuse and running down to Madras as he procured with the Rs. 1,700 the necessary plant for a small Hospital and engaged a retired Apothecary, a pronounced Christian, to carry on the Hospital under his supervision, the District Board paying his salary, and, returning to Palmaner, rented an unoccupied bungalow, and at once opened the new Hospital with a Christian staff throughout, and remained himself some weeks daily preaching and performing the operations until it was fairly on its feet, and after that coming in from Madanapalle as *occasion required* for serious operations and for monthly inspection.

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MARY TABER SOHELL HOSPITAL FOR WOMEN.

This he carried on until he was obliged to go on sick leave at the beginning of 1874, when he handed it over entirely to the North Arcot Local Fund Board and did not again resume any connection with it. It is, however, in new buildings, still doing an excellent Medical work and proving a blessing to all that upland region.

The above details are given to show the appreciation by all classes of the non-Christian Community of a pronouncedly Missionary Medical work.

The Women's Hospital.—In 1897 Miss Ida S. Scudder, M.D., who, after being several years engaged in evangelistic work for Women in the Arcot Mission, had returned to America and pursued a full course of Medical studies and taken her degree, and who was about to return to India for specifically Medical work for women and children, was presenting with much force and enthusiasm to a lady in New York the claims and importance of such work, and the special need, at the present juncture, of the founding of a new Hospital exclusively for women and children. She was overheard by a gentleman sitting in the next room with an open door between, who subsequently sent for her to tell him more particularly about it and who after hearing of her desires and plans determined to supply the needed funds as a Memorial to his departed wife. Thus Robert Schell, Esq., was led to give the sum of \$10,000 or Rs. 30,000 to found the "Mary Taber Schell Memorial Hospital" for women and children in Vellore, admirable buildings for which were erected from the sum thus given, and after being thoroughly equipped, were opened for the reception of patients on the 16th of September, 1902.

The work in the new Women's Hospital proving from almost the beginning too heavy for one lady doctor, Dr. Louisa Hart was, on her return from her furlough, early in 1904, associated with Dr. Ida Scudder in the Management and the work of that Hospital, and now Miss Lilian Hart, a sister of Dr. Louisa Hart, who is a trained nurse, has been appointed and sent out by our Women's Board in New York, to join the Hospital in that capacity, and on her arrival from America in December 1904, entered upon her duties.

The history and usefulness of "The Mary Taber Schell Hospital" with its achievements for Christ and His cause, is,

however, mostly a matter for the future historian, its founding and opening alone belonging to the first half century's work of the Arcot Mission.

It has, however, up to date, treated 1,078 In-patients, of whom 230 were Maternity cases, and 18,529 different Out-patients giving 53,389 treatments or prescriptions, and has won the marked favor of many Native gentlemen of influence in both the Hindu and Muhammadan communities as witnessed by the many gifts from them which it has received and is receiving.

May the next half century's historian have much to say of its success as a Hospital, and of its helpfulness in winning India's women to Christ.

Conclusion.—It is impossible to give the exact total of patients treated by the Medical Missionaries in the Arcot Mission during its fifty years, as the statistics of the first year's and some of the other years are not forthcoming.

But from the records that we have and making a moderate estimate for those that we have not, it would appear that including the early work in Walajah and Arcot of Dr. H. M. Scudder, and that in Madanapalle and Palmaner and on Medical tours, and the work so far of the "Mary Taber Schell Memorial Hospital" not less than 385,000 different non-Christian patients have been treated, and as numbers of their friends who come with the patients always hear the preaching, it is fair to conclude that more than that number have thus heard through the Medical Mission work, who otherwise would not, of the Great Physician who can and does cure the maladies of the sin-sick soul, and though not large fruits have as yet been garnered, the firm hope and expectation are warranted that in God's time the seed so widely sown will yet germinate and produce a fair harvest; for the truth proclaimed to all these multitudes has been the message of Him who has said "My word shall not return unto me void."

Women's Work for Women.

MISS M. K. SCUDDER.

My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.—Ps. v. 8.

In reading over the history of the early years of our Mission, deeply have I been impressed with the fervent spirit of prayer evinced. The words I have quoted seem to breathe forth the spirit in which our Women's Work was begun and the necessity felt of calling upon God in prayer. From the beginning we read of bands of praying women in all our Stations. In Arcot these meetings were held four times a week, a number of heathen women also attending. In more than one of the first villages redeemed from idolatry, we note the prayer meetings held in turn in humble, Christian homes, wives of Catechists going thither to conduct them. In Narasinganur even the children had prayers morning and evening, the older ones among them taking turns in leading, and when any one of their number was ill, the others would go to his house and pray for his restoration to health. In Gnanodiam a meeting was held every morning to instruct those ignorant village women in the Gospels, Catechism and songs. We rejoice that our work was founded with prayer, and that softly down the ages, came to women's listening ear, attent with love's heedfulness the echo of the Beloved's voice, "This kind can come forth by nothing, but by prayer."

Educational Work.—The Pioneer Educator is the Mother, and we trace the initiative movement in the education of girls in our Mission to the promptings of the Mother heart, and we are glad that it was a Mother in our midst whose love for her own little ones made her heart so tender towards three little Indian orphan waifs that she took them into her very house for instruction and care. Thus, was founded by Mrs. E. C. Scudder in Chittoor, in 1855, the nucleus of our Girls' Boarding Schools, supported entirely by private charity. In 1857 the first heathen child was given to us by a Mother who was a prisoner for life, to be educated and trained as a Christian girl. As the numbers in our little embryo School had increased, xxx

Board in this same year felt the importance of this work, and undertook the support of our first Girls' Boarding School under the name of the Female Seminary. In 1860 it had fourteen pupils, and in the Report of that year we read, "Its object is to train up a class of girls who will be fitted to become the wives of our Native Helpers. While we strive to give them a good plain education we do not neglect those things which the wife of a Native should know. They learn to cook, to sew, and to do all kinds of house work. We do not wish to raise them above, but to fit them for, the positions they will be called upon to fulfil." The girls still lived in buildings attached to the Mission bungalow, and were taught by Mrs. Scudder on her verandah. In 1866 the Mission was provided with a large and commodious edifice, built to meet the needs of a growing School that already numbered thirty-four. In 1875 it had increased to fifty-three pupils, and Miss Mandeville who, together with Miss Chapin, had joined the Mission to develop Zenana work some five years previous, was asked to take the charge of this school that it might have her full time and superintendence. Here again we note the earnest spirit of prayer that prevailed, many of the girls becoming members of the Church. Ideas of benevolence were inculcated. The girls made jackets for the Boys' School, and earned by their crochet and fancy work between two and three hundred rupees.

In 1878 a Bible-Women's Training Class was formed in connection with this Chittoor Female Seminary and proved itself a great source of pleasure and profit for a number of years.

In 1880 another Boarding School, for Telugu girls, was established by Mrs. Jacob Chamberlain in Madanapalle, which included not only Christian girls as boarders, but also high caste Hindu girls from the town, as day scholars. This has become an excellent School including seven classes from the Infant Standard up through the Second Form, and has been highly commended by the Inspectresses of Government. It has sent scholars to Madras to study for Matriculation. The Women's Board of Foreign Missions gave a beautiful building for this School.

In this same year, 1880, the Female Seminary at Chittoor was virtually closed for a time as Miss Mandeville went on furlough. A few orphans were, however, cared for, and the next year it

was moved to Vellore under the management of Mrs. J. W. Scudder, and rapidly grew in efficiency, benevolence and spirituality, nearly all the pupils professing Christ, before leaving the School. In 1891 a Normal Class was established; with this addition the Seminary practically contained three distinct Schools according to Government curriculum. It was, therefore, deemed advisable in 1895, as Government requirements demanded three separate buildings to send the Training and Lower Secondary Departments to Chittoor, and the Primary to Ranipet. The Women's Board of Foreign Missions being appealed to for a building for the latter, and a bungalow for its Manager, they most promptly responded, and two fine buildings on the Ranipet Mission compound are beautiful witnesses of their generosity.

In all of our Boarding Schools for girls habits of self-denial have been taught in the setting aside a portion of the daily allowance for food, the selling of fruits grown in the School-yard, rather than enjoying them themselves, pulling weeds and sweeping up leaves to earn money for charity. Great care has been exercised from the first to try and correct the superstitions, lack of honesty, and untidy habits of those coming from ignorant village families, inculcating in their stead habits of cleanliness, neatness, truthfulness and diligence. When they first come to us, they have little or no idea of how to study nor of the value of education. Our chief ambition has always been to instruct them daily in Bible studies. For many years, a Committee from our Missionary force, gave annual oral examinations in these Schools, in their Bible lessons, until in 1900 this was superseded by the Uniform Written Bible Examination, held on a given day in all Boarding Schools, both boys and girls. The scholars are urged to carry the influence of their teachings into their villages during their vacations, and we have interesting incidents of their gathering children about them to instruct them in Bible lessons and Gospel songs.

In 1901 an Orphanage was added to the Ranipet Girls' Boarding School, the children living there, but attending the Station School for all the lower classes. Some eighteen girls have been supported by this means.

In 1902 the Lace Class, as the first initiative of our Industrial Home was established, primarily for girls who did

not seem specially qualified to become Teachers. It has already become largely self-supporting, and some thirty girls have profited by the instruction there given, some of them marrying and using their knowledge of this industry to earn somewhat with which to eke out their husbands' slender salaries.

In addition to our Boarding Schools, Day Schools for Christian girls were opened in Vellore by Mrs. W. W. Scudder, in 1855, in Coonoor by Mrs. H. M. Scudder in 1861, and a School for English-speaking girls in Vellore in 1882. Before closing this subject of Girls' Schools for Christians, I wish to append an extract from Rev. J. W. Scudder's historical sketch of 1879 : " It is well known that the laws of the Sastras, and the prejudices of the people have debarred the women of India from education. It was even considered a shame to know how to read and write. Missionaries have from the first sought to demonstrate to the Hindu, by the actual education and elevation of women, the possibility of blending moral excellence and purity, with intellectual culture, in the *tout ensemble* of women's character. Hence Girls' Schools were opened immediately on the establishment of the Mission." I will add that we have sent from the doors of our Girls' Boarding Schools, hundreds of young women, who have proved our ambition for them an honorable and practical one.

Our first Boarding School of three pupils in 1855 has increased to three schools, with between one and two hundred pupils.

Outside of these institutions our Missionary Ladies have worked quietly in many ways ; holding daily prayers with the servants and their families ; instructing the women of the congregation in the Bible, the care of their children, the responsibility of motherhood ; one lady inviting them weekly to her home for a social cup of tea, but, in reality, to teach a Bible story to be repeated to heathen women during the week ; another conducting a daily class for married women to learn to read ; prizes of Telugu Bibles being offered as an incentive ; others touring with their husbands, visiting from house to house in the villages, sympathizing with the women in their difficulties and sorrows, and encouraging them in habits of giving ; or visiting both Government and Missionary Hospitals to tell of Jesus and His salvation to patients there, and helping in innumerable ways in many and various times of need.

A most important step in advance in our work was the opening of a Class for Bible instruction, for the wives of the Catechists and Teachers, in the Theological Seminary in Palmaner in 1892. This met a long-felt want in that the women received thorough systematic training in Bible study, not only, but in methods of presenting these truths to the heathen in the towns or villages where their husbands may be called to work. When this Class was for a time deprived of its Missionary teacher, two of our Indian sisters voluntarily carried it on, without remuneration. But not alone to our Christian community has our women's work been confined. In our First Annual Report we find in No. XI., under the fundamental rules of our Mission, the following for "Wives of Missionaries." "The companions whom God has graciously given us are expected, as far as health, family duties and other circumstances may allow, to labor among heathen women by visiting them at their houses, and using other appropriate means to bring them to a knowledge of the Truth.' This has been followed out from the first days of our Mission history. In Palmaner, in 1863, Mrs. Silas Scudder invited heathen women from a neighbouring Paracherri to come daily to her house for two hours' instruction, promising a cloth to each one who could read a chapter in the Bible at the end of the year. Four attended, of whom two won the prize, while all renounced heathenism, enrolled their names as members of the Congregation, and attended with seeming interest both the Women's Prayer Meetings and the Sabbath services.

A Sunday School for heathen women was established in a village near Chittoor and after a year one member was baptized. The chief feature in this work among our heathen sisters has been the Bible Women's and Zenana work, Mrs. Mayou, being the pioneer in this, as in Arni, in 1866, we find her visiting heathen homes, and appointing the first Bible Reader supported by women in America. We consider this one of the most important features of our work, this personal contact with our heathen sisters in their own homes, familiarizing ourselves with their thoughts and customs, their aspirations and limitations, showing sympathy in the latter, and endeavouring to raise the former to a higher plane. From its initiative, this work grew rapidly in favor with our Missionaries and Indian Christian sisters, and readily received generous support from

individuals and Societies in both England and America, until in 1888 we find it developed in every Station and in many villages, with sixteen Bible Women and four Zenana Workers employed.

There is a slight difference between the work of the Bible Woman and the Zenana Teacher. The former is more desultory, spread over a larger area, in the village, along the roadside, by tanks and wells where women are wont to resort, in Hospitals as well as in house-to-house visitation. It is the entering wedge for the Zenana work which confines itself to regular pupils, with systematic instruction. For this various helps are employed; secular studies, plain and fancy needlework, which, however, are never continued unless Bible studies are equally pursued. Lyrics and Gospel songs are taught, and, where reverent attention can be secured, prayer is offered. Books from a small circulating library are left to be perused at leisure. It is not, however, a work that shows large results. Again I quote from one of our Reports in regard to this: "There is perhaps no form of effort that calls for more patient waiting than this. From its nature visible results, such as public confession of Christ, are almost impossible and we are not discouraged at not seeing them. For we know that its influence is deep and unseen. A Hindu writer says, 'If we do not find many Christians among the Hindus, we do find among us a large, a very large number of Hindus christianized in spite of themselves.' And yet the smiling and loving welcome accorded us and our workers, the appeals to the latter to settle family quarrels, the right accorded them to reprove turbulent wives and recreant sons, the eagerness with which the Bible is kept hidden in earthen pots when it is a forbidden book in the house, and, when doors are closed by the husband, the quick response which the already interested wife gives to the teachings, snatched at the well, or a new verse learned on the street, or a stolen visit in a more favored neighbour's house, all prove that the Lord is working with His servants and will not let His Word return unto Him void."

In 1870, the importance of this work had been so fully realized, that our Board sent out the first of our unmarried ladies, Miss Mandeville and Miss Chapin, to carry it on in Vellore. As more branches of women's work developed, more young ladies were added to our number, until in 1901 we rejoiced in

six unmarried Lady Missionaries, as well as nine wives of Missionaries. It gives me pleasure to add to this force one of our Indian sisters who gave her services freely in visiting from house to house daily for many years. We are now rejoicing in being able, through the influence of the Hospital in Vellore, to obtain entrance to Muhammadan homes. For this, a Brahman widow has learned Hindustani and is supported by the Bible Society, and an English lady, a former resident of this town.

Village work has developed alongside of this, and has had its own interesting history. It began with instruction given in the homes of poor illiterate Christians in Bible, Creed, and Catechism, and in habits of giving, even children being taught to earn money or bring articles procured by themselves for alms. It then extended to heathen homes where loving and patient persistence overcame prejudice as well as indifference evinced by the words, "Whats the use of teaching us, let us play?" until the "Sweet story of old" won its way into the hearts of hearers. A Catechist said to me, if his wife wins the women the whole village will come. If numbers tell I would mention that in 1903 our statistics show 32,725 hearers of the Word through the instrumentality of women.

Hand in hand with this Bible Women's and Zenana work has been the development of *Schools for Hindu Girls*. Mrs. Mayou opened the first of these in Arni in 1866 with Christian text-books. This must have been of short duration, for we read later that, in 1870, not one caste girl was under instruction, but in 1892 there were 1,200, and in 1899 there were 1,800 girls and 17 schools.

In Punganur a Government School was relinquished to us while in Arcot and Ranipet were small private ones whose heathen Head Masters gladly gave them to us. Non-Christian Head Masters were for a time employed, but have gradually been displaced by Christian ones and the staff in each School is being filled more and more with Christian Teachers, in Ranipet all being Christian women. In some instances when the change was made, the Schools were emptied for a few days, and threats made by the parents that unless the heathen Head Master was restored no children would attend again. But quiet dignity and firmness on our part, soon showed them that threats were useless and gradually the children returned.

From the first one of the great wants was the lack of female teachers which is now happily removed by our choice of graduates from our Girls' Normal Training School. As early as 1888 these Schools were making their power as a great factor in women's work decidedly felt, and were increasing also in popularity with the Hindus. The Hindu Tract Society passed the following judgment on these Schools: "The Missionaries have cast their nets over our children by teaching them in our schools, and they have already made thousands of Christians and are continuing to do so." We know of a father professing faith in Christ on his death-bed, the result of the Christian songs his little girl taught him; of children declaring to their parents that they would not worship idols, even bringing a household god and giving it to the sewing mistress; of a tiny girl repeating Bible verses as she lay dying of cholera.

These Schools are furthermore of the utmost value in overcoming caste prejudice, and in obtaining entrance to high caste homes whither the Zenana worker follows our pupils.

It has been truly said there can be no more powerful weapon to disarm the Hindu of prejudice and superstition than Education, accompanied with systematic Bible instruction. From the very first, Christian text-books were employed and the Bible daily taught.

Sunday School work was begun as early as 1856 in Arni, the Missionary lady superintending one composed of the entire congregation. Each station soon had its own Sunday School for Christian children. In 1880 one was opened in Vellore for English-speaking children. Gradually, they were established in villages. As early as 1888 Sunday Schools for heathen girls were being used more and more as means of reaching children, and through them the parents, being held in the various Hindu Girls' School buildings. Boys were gathered into many of these, while adults of both sexes dropped in to hear, and seemed as interested as the children themselves in the blackboard pictured illustrations in colored chalks, and in the simple object-lessons used. These received here perhaps the only message of salvation that they ever heard.

I will make only a brief reference to the *Junior C. E. Societies* as they are offsprings of the work of the gentlemen of our *Mission*. But I cannot refrain from intimating how useful they

are in our Boarding Schools, in training the girls, in leading meetings, electing officers for and by themselves ; as well as in efforts put forth to work for the Master in various ways of self-denial, and in visiting the sick in the Hospital and singing beside their beds songs of praise and devotion.

Medical work for women by women, was begun by Mrs. Mary Gnanamani, the funds for her education having been given by the Albany Classis. From personal knowledge I can say of this beautiful character, whom our Father has called higher, that she was universally beloved, her influence being as rare as it was lovely, and that her works do follow her. In 1896 our W. B. F. M. added another to their generous gifts, by adopting this branch of our work, and sent Dr. Louisa H. Hart to Ranipet who developed it wonderfully, obtaining great confidence from far and near. Then came the munificent gift of the Mary Taber Schell Hospital for Women in Vellore, which was opened by Dr. Ida Scudder in 1901. Dr. Hart on return from her furlough in 1903 was at once associated with her in charge of this, and her sister, Miss Lilian Hart has just been added to this force, as a Trained Nurse. From the beginning of the Women's Medical work in Vellore, Miss Hancock has been connected with it, being sent for the purpose of developing Zenana work by following up the patients in their homes. She has daily held a morning service with the patients in prayer, song, and preached word.

A Dispensary for women and children has been very successfully carried on in Tindivanam by Mrs. Walter Scudder, her healing help finding its way into many homes. But I will not enlarge upon this further as it belongs to the Medical report. I cannot refrain, however, from giving my testimony to its marvelous power, equalled by no other, in gaining access to homes and hearts, and to its efficiency in winning souls, as converts testify.

A long-felt want is soon to be supplied in the *Industrial Home for Women*. This is to afford a suitable home, and means of livelihood for widows and others. Efforts will be made to make it largely self-supporting. A friend in America promptly responded to our appeal for \$300 for this building.

A uniform course of Bible study for all women in Mission employ was introduced in 1898. It consists of portions in the

Old and New Testaments. Helpful notes are edited by the ladies to assist in the study of the Old Testament. A prize is given to those obtaining the highest marks in each of its three classes. A written examination is held on the first Wednesday in October in every Station simultaneously. We feel that those called upon to daily impart Scripture knowledge, should be increasing their own familiarity with it, and understand what they read and teach.

Thus far I have sketched the external growth of our Women's Mission work. It now gives me pleasure to be able to bring forward proofs of internal progress, the inborn desire of those being helped, to themselves help others. In 1889 a society of King's Daughters, called the "Whatsoever Band" was formed in Vellore, and was active in many ways in efforts to do good to others in His name. A Branch Society was formed in Bangalore, the result of conversation with one of its members in a Railway carriage, which reported to the Parent Circle once in three months. In the following year two more bands were organized in the Female Seminary.

A Dorcas' Society in Coonoor made garments for the poor, meeting once a week with prayer and study of God's Word. I attended a most interesting annual meeting of a similar Society in Palmaner. The women brought offerings of their handiwork, of grain, milk, eggs, etc. After the reports for the year had been read by the President and Treasurer, the sterner sex was invited in, and a lively auction ensued. But the best and most substantial evidence of the inner spiritual growth in women's work is in the establishment of *The Women's Gospel Extension Society*, for independent religious work among non-Christian women. At our Helpers' Conference in September 1896, over sixty Indian women, after due discussion of its purpose, aim and methods, decided to establish the above Society. Its Secretary and the majority of the Executive Committee are elected from among themselves by ballot. An Annual Meeting is held to which Delegates are sent from each Station, who report on volunteer work done among their heathen sisters in this land, the methods of arousing interest and of raising money in the villages, by means of sewing, a handful of rice saved from daily allowance, gathering firewood, or leaves of a certain tree used as soap, giving fowls, vegetables,

fruit, grains, etc. In the very first year, in spite of the famine, sufficient money was subscribed, together with the proceeds of donations given in kind as above, to warrant the support of a Bible Woman, and for the sending of a second woman for special training in the Bible Women's Training Institute in Madura. Up to the present time the Society has continued to raise enough annually to support two workers. These latter bring most interesting reports of their work to our Annual Meetings. Donations have also been sent to Pandita Ramabai's Home. In seven years up-wards of Rs. 1,495-11-4 have been given by this Society, of which we Missionary ladies have given only two annas apiece annually, merely to constitute ourselves members, as our desire is to have this work *purely* self-supporting. One of the most interesting features in our meetings is the presence of Delegates from villages, women, who for the first time see meetings of women conducted in true orthodox style, with free discussions, ballot votes and earnest prayers and addresses. We consider the formation of this Society a great step in the elevation of women, and one of the most encouraging features of our work.

Before closing I must refer to the munificent gifts of the ladies of our Women's Board of Foreign Missions. They have given us the Girls' Boarding School buildings in Madanapalle and Ranipet, Hindu Girls' Schools in Punganur and Tindivanam, Industrial Home, Ladies' Bungalow in Ranipet, and, lastly, the Cushing Memorial Sanitarium. They support twelve ladies, together with contingencies of rent, teachers, taxes, medical attendance, visits to sanitarium, and Bible examinations; eighteen Hindu Girls' Schools; the Mary Taber Schell Hospital up to Rs. 4,500 annually; Evangelistic work in six Stations; Boarding Schools in Chittoor, Ranipet and Madanapalle, besides many incidental expenses.

In closing this paper we may ask, what has made it possible for the Arcot Mission to develop the work detailed herein? I answer, consecrated women moved by the Holy Spirit—the Women's Board of Foreign Missions. As women of old ministered unto our Lord of their substance, so is this noble band of devout women, at the bidding of His last Word here on earth, ministering to Him here in India. To them we offer our heartfelt thanks, not only for financial support, but for their intimate knowledge of our work and its needs, their sympathy, their

letters, their prayers, their earnest and unwearied efforts on our behalf in untold ways: their cordial response to every appeal. Never do they say us nay!

And behind these stand a great company of self-denying ones, who, out of their pittance, give large sums heartily into the Treasury, over against which sits our loving, discerning Judge, as He did years ago in the Temple in Jerusalem.

“The Lord gave the Word: great was the company of those that published it.”

Literary Work.

THE REV. L. B. CHAMBERLAIN, M.A.

Martensen, in his "Christian Ethics," speaks of the harmonizing contrasts in Christ. Inconsistent as these words seem in such juxtaposition a little thought reveals how fully they are justified by Him who was both God and Man, who exhibited in highest perfection the sweetness of woman and the strength of man, the wisdom of the sage and the simplicity of the child, who was "the mightiest among the mighty and the humblest among the humble."

In reviewing the literary achievements of the early Missionaries I have been impressed by the 'harmonizing contrasts.' Avowedly established as an Evangelistic Mission, as distinguished from an Educational Mission, distinctly disapproving of Educational work, *per se* and as then known and prosecuted, one would least expect that the Arcot Mission would furnish leaders in the production of literature, for literature in India, especially fifty years ago, could only be used by, and must be for, the educated.

But the very first principle enunciated in the very first report, that for 1853, gives the harmonizing word.

"I. This is a *Vernacular* Mission."

Our founders believed in the use of the *Vernacular* in preaching, writing and teaching, and in harmony therewith announced in this Report that the work of the Mission was threefold:

"(1) The preaching of the Gospel, (2) The preparation and extensive diffusion of Vernacular Tracts and Books, and (3) the education of those who join us." And in asking for contributions they indicated the importance they attached to literary work by asking funds first for the printing of Tracts and Books, and state that "We are now publishing 10,000 copies of the First Volume of our Tamil Series"—"The Jewel Mine of Salvation," a poetical setting forth of the Gospel and the life of Christ. Nor does the second Annual Report show any diminution in the importance attached, or attention given, to literary work. After mentioning, as the great object of the Mission, the preaching of the Gospel, it says, "Another great object which this

Mission has constantly in view is the preparation of religious tracts in Tamil and Telugu," and adds "During the past year we have printed in Tamil a New Edition of 5,000 of 'The Jewel Mine of Salvation'; an edition of 10,000 of 'Spiritual Teaching,' a simple prose statement of Gospel truth; and 3,000 Tamil Calendars; a total of 1,580,000 printed pages in one year."

An illustration and justification of literary work, given in this report of half a century ago, will bear repeating :

"Some time since a man of high caste called to see me. He brought with him two old tracts carefully folded in a handkerchief. One was 'The Jewel Mine of Salvation' in Telugu. It was much worn and partly destroyed by constant use. He said he had long been wishing to procure perfect copies of these tracts, and hearing in the bazaar that a Missionary had come to Chittoor, he came immediately to secure the prize. He listened with eager interest to the Gospel, and seemed greatly rejoiced to receive the tracts. I have seen him several times since. His history is very interesting. Many years ago, as a regiment was passing through, some one dropped a book by the side of a well. It contained the Gospels of Mark and Luke and some of the Epistles. A Reddy found the book, but as he could not read Tamil, gave it to an old man, the father of this person. The father on looking at it said, 'This is a book for sages; not for ignorant men like me.' His wife thinking that it might hereafter prove useful, put it carefully away in an earthen pot. There it remained four or five years. The old man died. The son was asked to take charge of a School. He did so, and thinking that this long neglected book might assist him, he took it out and read it. He did not at first understand its contents. Again and again he read it. Light began to dawn upon his dark mind. He soon became convinced that Hinduism was false and that this book contained the only true way of salvation. His views of Scripture truth, and especially of the plan of salvation, were surprisingly clear. When particular doctrines were referred to, he would at once show his knowledge of them by apt quotations from Scripture. He derived all his knowledge from the portions of the Bible and tracts he had read, never having been instructed by Missionaries."

The literary work thus thoughtfully and vigorously begun resulted in the rapid preparation of the following :—

"Spiritual Teaching," in Tamil, Telugu and English.

"Sweet Savours of Divine Truth"—a Catechism for new converts from Heathenism, in Tamil and Telugu.

"The Jewel Mine of Salvation," in Tamil and Telugu.

A new and larger step was taken in 1860, by the deputing of Rev. H. M. Scudder to literary work. It would be interesting to learn if any other Mission had previously taken a similar

step, or whether Dr. Scudder was the pioneer literary Missionary in India, always excepting the great pioneer of Serampore.

In the Report for 1862 Dr. Scudder announced the preparation of "The Bazaar Book," a Hand-book for Vernacular Preachers. As it is a work representing large research and knowledge of the Vernaculars, and as it has been widely used in other Missions, his statement about its purpose and scope is of interest.

"It contains addresses to heathen audiences, on the following subjects:—(1) The Guru. (2) The Sastra. (3) Sin. (4) Man. (5) God. (6) Expiation. (7) Mantras. (8) Transmigration. (9) Fate. (10) Idolatry Sinful. (11) Idolatry Ruinous. (12) Caste. (13) Brahminism.

"Each address is likewise intended to serve as a separate tract complete in itself, and for independent distribution. (They were so printed and used later). Most of these addresses assume, as a starting point, some prominent falsity in Hinduism, which is exhibited and refuted as an introduction to the opposite truth; and such truth is, in each instance, displayed in connection with Him who said 'I am the way, the truth, and the life.' Each address contains, woven into its texture, a few poetical quotations, selected with great care from Hindu works. These quotations are explained, word for word, in foot notes. Each address is also supplemented by an Appendix, in which are gathered such materials as one would not wish to find omitted, though they could not be allowed in the body of the address, without marring its unity, or too greatly increasing its bulk. Into these Appendices Telugu and Sanskrit, as well as Tamil, citations are admitted. These too are analyzed and expounded, so that the reader shall have no need to apply to others for aid in their interpretation. While these addresses are constructed to stand as individual tracts, they constitute a series which, bound in a volume, shall furnish the Vernacular Preacher with many arguments and illustrations."

The following year, before the thirteen parts of the book had been completely prepared and printed, an attack of congestion of the brain followed by congestion of the lungs incapacitated Dr. H. M. Scudder from further life in India and he handed over his manuscripts to his fellow-Missionaries, a Committee of whom completed the work. An English edition was subsequently issued.

It seems fitting here to remark that the cause of Christian Vernacular Literature in India never suffered a more serious loss than in the permanent departure of Dr. H. M. Scudder. While we do not question that the then Missionaries from thorough conviction accorded to Vernacular Literature the pre-eminent position already mentioned, it is also a fact that several of the earliest members of the Arcot Mission had peculiar ability in, and leaning toward, it. Especially was this true of Dr. H. M. Scudder. The fact that, after twenty years in India and though broken down in health, he later became one of the prominent ministers and most popular preachers in America marks him as a man of superior ability. And not only were his abilities of a very high order but he became a scholar in, and the master of Tamil, and learned also both Telugu and Sanskrit. His heart, too, was in Vernacular literary work. To India his loss was very great.

While the Mission was thus producing literature it was also actively distributing it. With its first principle 'the preaching of the Gospel' touring was the chief work of the Mission, and with its second principle 'the preparation and diffusion of literature,' preaching was always accompanied by a printed word, give nor sold. The only statistics recorded in the first decade mention that in 1862, 4,700, and in 1863, 8,481 books and tracts were distributed on tours.

An illustration of the value of the diffusion of literature is given in the report for 1862. In telling of his notable four months' tour to the Upper Godavari on which he started out with four cart loads of Bibles and Tracts, Dr. Chamberlain wrote :

"They were not only ready to receive, but willing to pay for, our Scriptures and Tracts as is attested by the fact that we sold 1,000 Volumes in Warungal and its suburbs in four days.

"It is not a mere supposition that our books were scattered far and wide. In one case we reached, at mid-day, a large village, 120 miles north-east of Hyderabad, thoroughly wearied by the labours of the morning and with but little energy or strength to force our message and our wares upon an indifferent people. We had not finished pitching our tents before numbers came out from the village, received us as old friends, and asked for our books by name. We were astonished, and could not understand it until we were informed that one of the towns-people had purchased books of us four days before, when we were forty miles distant. He had brought the books to this his home. They had been read and discussed, and had created a demand for a large number of similar books. We found that they

had comprehended the chief doctrines taught in them and eagerly conversed with us as to their truth. Some 8,000 books were put in circulation during our tour, chiefly by sales."

The increase in the number of Missionaries not being commensurate with the increase in the Christian community and the development of institutions for the healing of the body or enlightening of the mind, it was not possible for the Mission to continue its tract and book publication. But activity and interest in Literature did not cease or diminish. The Heidelberg Catechism and the Liturgy of the Reformed Church were both translated into Tamil and Telugu for the use of the growing congregations. But it was chiefly in the way of co-operation with the Madras Bible, Tract and Literature Societies that the Mission shared in literary work.

Members of the Mission have been on the Tamil Committees of the Tract Society from the organization of the Mission to the present date. Dr. J. W. Scudder was a prominent member of the last Tamil Bible Revision Committee. Dr. J. Chamberlain was Chairman of the Telugu Bible Revision Committee from 1873 to 1896, and for many years was a member of the Religious Tract Society Telugu Committee. Dr. E. C. Scudder was from 1868 to 1871 a member of the Telugu Bible Revision Committee. More recently Dr. J. H. Wyckoff has been on the Tamil Committee of the Religious Tract Society. Rev. W. I. Chamberlain is Chairman of the Investigation Sub-Committee of the Telugu Language Area Committee resulting from the Decennial Conference.

The recent literary work of two of the early members of the Mission deserves, however, fuller reference; that of Dr. J. W. Scudder, and that of Dr. J. Chamberlain.

During his last term of service, while Principal of the Theological Seminary, Dr. J. W. Scudder has prepared and published two important Tamil Books, a "Systematic Theology" of 696 pages and a "Commentary on Romans" of 761 pages. His record for Tamil and general scholarship is a guarantee of the value of the works, both of which have been appreciatively received.

The literary work of Dr. J. Chamberlain has been of wide service. His Telugu Hymn Book has gone through five editions and the last of 11,500 copies has been sold, the book being generally used and greatly appreciated throughout the Telugu country and among the Telugus of Burma. From 1871 to 1874,

and from 1878 to 1884, or 10 years, he devoted half his time to the Revision of the Bible in Telugu. Since 1897, as strength and health have been given to him, he has been preparing a Bible Dictionary in Telugu which he hopes to complete and publish in four parts, and also in Tamil. Those who have seen the manuscripts say that it will be a valuable and standard work.

The cause of Missions has been greatly helped through many articles by Dr. J. Chamberlain in American, English, Australian and Mission papers. These have been republished in pamphlet form to the number of 88,000. More recently he has published two Missionary books: "In the Tiger Jungle" of which 10,000 copies in five editions have been printed; and "The Cobra's Den" of which three editions totaling 5,000 copies have been published in America and England.

The most recent literary contribution on the part of the Mission has been toward the compilation and editorship of a series of Text-Books for Bible instruction in Mission Schools. A widely-felt want found expression in an article by Rev. L. B. Chamberlain in a Missionary Magazine. The suggestions then made received endorsement from the South India Missionary Conference of 1900 and the All India Decennial Conference of 1902. From a natural course of events, unnecessary to recount, the preparation of the books has devolved on Rev. L. B. Chamberlain as Convener of a Special Committee.

Quotations from the preface of the first Volume will indicate the purpose and plan of the series:—

"To enthrone Christ in the hearts of the pupils is the supreme end of all Mission Schools. Toward the attainment of this object no agency is more essential and powerful than direct and daily instruction in the Bible. But, in the Schools of India, Scripture instruction is the most difficult task the teacher has.

" 'The Progressive Bible Lesson Series' is an attempt to aid the teachers, by supplying the deficiency in text-books, by so presenting the Scripture stories in the outward appearance, and inward matter of the Pupils' Books, as to win the scholars, and by giving such hints and models in the Teachers' Books as will partially counterbalance the lack of training on the part of the teachers."

The general scheme embraces eleven years.

Two years for little beginners.

Five „ „ children, and

Four „ „ youths.

There are to be nine books for pupils and ten for teachers.

During the last two decades the growth of the Congregational and Educational work has greatly outstripped the strength of the mission force. Though little original literary work has consequently been accomplished by the younger Missionaries, they have consistently followed their predecessors in using, and pushing the distribution of, literature. Statistics are available for only the last decade. These show that Rs. 2,227-12-7 have been received from the sale of Bibles and religious books and Rs. 4,857-4-9 from the sale of Christian School books, in that time. The number of tracts and books distributed is nearly a lakh.

Reading Rooms were established in all the main Stations over three decades ago, and long used as the centres for diffusion of healthy literature.

In 1892 a Mission Press was established at the Industrial School at Arni. In 1895 "The Mangala Vasanam," a Monthly Tamil paper, was begun by Dr. Wyckoff. It is now the joint organ of the Church of Scotland, United Free Church of Scotland and American Arcot, Missions and has a circulation of 500 copies.

Helpers and others are encouraged to subscribe for healthy Literature and several hundred copies of Christian Vernacular papers are taken annually.

An indigenous publication is worthy of mention. In 1890 Mr. Lazarus Marian, a Catechist of the Arcot Mission, prepared and sent a Telugu Scripture Almanac to the Christian Literature Society. It was published then and has been published annually for fifteen years under the same editorship.

The pages of general Mission Magazines, such as the "Harvest Field" and "Indian Standard," have had contributions from nearly every present member of the Mission, on Missionary themes.

In mentioning literary contributions by the Mission we would gratefully name those through whom they have been made possible.

For nearly the whole fifty years, in response to the representations by the Arcot missionaries, the American Bible and Tract Societies have sent out sums for their use in publication. In 1859 the Bible Society made a generous grant of Rs. 4,000

with which a pocket edition of the Tamil New Testament was printed by the Mission. From 1874 to 1903, the only period for which full figures are available,—the American Bible Society sent us Rs. 7,518-2-8. During the same period the American Tract Society donated Rs. 7,264-5-10 to our work. It has also granted Rs. 3,000 worth of plates for the Telugu Bible Dictionary under preparation by Dr. Chamberlain.

But the most generous aid was that of the American Bible Society which contributed half of Dr. Chamberlain's salary for the ten years he was actively engaged on the Telugu Bible Revision.

The remaining and large contributor to the literary work of the Mission has been the Board of Foreign Missions of the Reformed Church in America. It has twice approved of the assigning of one of its Arcot Missionaries definitely to literary work; in 1860 when Dr. H. M. Scudder was so deputed, and in 1897 when Dr. J. Chamberlain was set apart for such work. And it released Rev. L. B. Chamberlain for a year that he might devote himself to the Bible Text-Books already mentioned. It has at once responded to the request for a contribution toward the salary of a Missionary to be devoted to Tamil Literature, and supported by various Missions.

In conclusion, preliminary to the preparation of this sketch, I read with care the report of the proceedings on Christian Literature at the latest Decennial Conference. I was surprised, delighted and impressed. In them, as the result of all past experience, there is a statement of six "approved Principles" (page 167) on the *production* of Literature. I find that our Mission has been following these for fifty years. There is also a statement of seven approved plans for the *circulation* of literature (page 177). All but one of these has been employed in our Mission for many years. Our fathers builded well.

Indeed, with other present members of the Mission, the review of the past fifty years has impressed me more than ever with our very great indebtedness to our fathers. The foundations laid were laid so wisely, so thoroughly, on such broad lines and with such statesmanlike comprehension and inclusion of essentials and future development that not only my admiration but my wonder has been called forth.

If any other Mission, at its Semi-centennial, can look back on such a consistent, natural and complete development, with as little regret for small or false beginnings, it has my very sincerest congratulations. I, for one, as a present member of the Arcot Mission, am conscious of a very deep sense, not only of gratitude, but also of responsibility to rightly and commensurately carry forward the work so well planted by our fathers, and so wonderfully blessed by our God.

Native Societies.

THE REV. W. T. SCUDDER, M.A.

For the sake of clearness, the subject of this paper, "Native Societies," calls for a brief word of explanation.

The term applies not to the Native Societies found in the Hindu community, but to those within the Mission, the product of the united efforts of the Missionary and Native Christians.

As the facts connected with the founding of the Societies, especially the early ones, were not preserved with accuracy, it has been difficult to gather statements, the authenticity of which can be fully vouched for. In this paper the dates will not be essential, neither do we intend to present a mass of statistics which will be of interest only to the members of the Mission. We purpose to give a brief outline of the workings of the Societies and to show how essential they are in a Mission where much effort is being made to develop the Native element.

The Societies may not have accomplished what we would liked to have seen, but the fact that they have been established, have done a good work and are assuming greater responsibilities year by year, shows that steps have been taken in the right direction, steps which we earnestly hope will lead to the realization of the ideal, an ideal realizable far in the future, nevertheless an ideal we keep constantly in view, the goal of self-support.

In dealing with this subject we shall exclude all local organizations, such as Bajanaïs (singing Societies) and the Christian Endeavour Societies, all important in their sphere, but which, strictly speaking, are not included under this topic.

There are then four Societies :

(1) The first, *The Sahodara Sangam*, or the Brotherhood Society, organized in the sixties, was established for the purpose of ministering to the temporal needs of the Native Christians, many of whom were shamefully persecuted when they embraced Christianity.

(2) With the growth of the Christian community, arose the spirit of independence, a desire to care for one's spiritual needs apart from outside support. The fruition of the desire was the organization of the *Pastors' Aid Society*, the object of which



FIRST CHRISTIAN CHURCH SOCIETY

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS
R L

was to assist Churches in becoming self-supporting by supplementing the Pastor's salary.

(3) This spirit of independence having asserted itself, a kindred spirit, that of one's personal responsibility in Home Mission work, developed, and the *Gospel Extension Society* came into existence.

(4) The last to be organized was the *Widows' Aid Fund*, an Insurance Society.

Briefly summarized, then, these four Societies make provision for

- (a) The Christian Brother.
- (b) The Church.
- (c) The Neighbour.
- (d) The Family.

These Societies were started largely upon the initiative of the Missionary, who, reading the signs of the times, recognized the possibilities of growth. When the Native brethren began to feel their strength, and see what could be accomplished through organized effort, they became enthusiastic, and willingly gave their contributions. They are now among the most loyal supporters, and believers in the possibilities, of these organizations.

The Sahodara Sangam was fully organized in 1868, its immediate object is, we quote from the Report, "to administer to those poor converts who require aid. Persons who renounce heathenism and place themselves under our care are often left in the most destitute circumstances. Their friends renounce them, their employers denounce and dismiss them, and every effort is made to injure their property or to deprive them of it. In the midst of these trials they appeal to us for assistance:" Speaking of the Society's needs we read: "Young and limited in income it is not capable of very great things. Still it aspires to large efforts and invites large gifts. Its treasury is a capacious box and its treasurer is a capacious man. Equal both of them to a capacious influx and efflux of funds devoted to a good cause."

It will thus be seen that circumstances do arise when we as brothers are in duty bound to assist the Christian convert. The mission of Christianity is not merely to save a soul, but also to uplift the individual, to awaken hope, to encourage him in his difficulties and to better his environments. Hence, should a

worthy man be assisted in the purchase of land or bullocks and allowed reasonable time for the repayment of the principal and interest, the object would be most commendable.

It is impossible for the Missionary with his income to meet all legitimate demands, hence the Sahodara Sungum was and is a necessity.

The rules of the Society require the members to subscribe according to their income. The village Christian pays 6 annas, the Mission Agent 12 annas, Pastors Rs. 3, and the Missionary Rs. 10 per year.

The ideals are most worthy of commendation, and, if realized, would prove a great blessing to the down-trodden and despised members of the lower classes. But we must admit that our ideals have not been fully realized. The reasons for this are : (a) the inability of the Missionary to give all the attention necessary to the work, (b) the lack of firmness on the part of the Mission Agent when making collections, (c) the tendency of the recipient of the loan to strive in every way to avoid payment, and (d) the leniency of the rules when the Society was established. Loans were made without interest, all sums paid back were credited to the principal. As the Missionary was unable, owing to the stress of more important work, to render the attention necessary, the accounts were for some time not well kept and many irregularities took place.

A change was necessary ; consequently the Society was re-organized in the year 1890 as a definite loan Society. Prior to this the effect was to pauperize the people and not to help them. The recipients of help considered the sum given a gift so long as they remained Christians, consequently many paid nothing back, and the result was a most unhealthy condition of affairs. Since reorganization the payments have been far more regular.

The total number of bonds held now by the Society is 664, having a valuation of over Rs. 14,000. These should realize about Rs. 700 per annum, but thus far we have been unable to make full collections. When the days of leniency are forgotten and the people realize that they must make their payments on the principal and interest regularly, the Society will be in a most favorable position to help the people in times of need, to

liberate families from bondage, and to make the Christians self-supporting and self-respecting.

Only by so doing will we be able to raise up a self-supporting and a self-expanding Church. How is it possible for a community to support a Teacher or Pastor when it is living from hand to mouth? Surely the Society calls for every encouragement on the part of both European and Indian. We cannot but believe that the blessing of God will rest upon the Society whose purposes and aims are such as they are.

The Pastors' Aid Society.—The first Pastors' Aid Society, founded in 1880, was apparently a local affair, as we read from the Tindivanam Report of that year, "The Agents and Head Members of the different Churches, moved by a desire to secure a Native Pastor, held a meeting in March last and organized a Society, the object of which is to collect funds for the support of Native Pastors."

The following January, the Society was organized upon broader lines, including the entire Mission. From subscriptions and pledges a fund was raised and invested. This amounts at the time of writing to over Rs. 8,700, while the income is Rs. 400 and more.

Some may be led to think that the object of the Society would militate against the idea of self-support. Such has not been the case. We find that more has been done in this direction since its establishment than during the previous twenty-five years.

For the sake of illustration let us take a congregation which has a fair income. Should the suggestion be made to the people that they ought to become self-supporting, they would be apt to hesitate, had they at the very beginning to assume the Pastor's full salary. Whereas if they knew that there was a Society which would willingly help them, they would be far more likely to take the step. An application is then made to the Society for assistance. This receives consideration and a grant is made with but one provision, that the sum sanctioned will be given on a decreasing scale, ranging from Rs. 6 to Rs. 12 per year as the case may be.

With this assistance the Church strikes out. The amount to be raised by them gradually increases year by year, but in such a way as not to be felt and ere long the Church is entirely independent of outside assistance.

Among the six Station Churches, Palmaner and Coonoor excepted, but two are receiving aid from the fund, and it will not be long ere these also will be entirely self-supporting.

The struggle in the village Churches is greater as the Pastor must depend largely upon the contributions of the poor Christians. In these Churches the decrease in grant is not as rapid as in the Station Churches, yet year by year it grows smaller. The Pastor realizes that he will not receive his full salary unless he brings pressure to bear upon the Native Agents under him who in turn are to urge the people to contribute more liberally. Out of the village Churches, six in number, but one thus far is not in receipt of aid from the Society.

This stress brought to bear from time to time on the Congregations is producing most gratifying results. In the decade prior to 1882 the rate of increase in the Congregations was 65 per cent. while that in gifts was only 38 per cent. In the decade preceding 1902 the Congregations grew by 54 per cent. while the contributions on the part of the Native community rose to 209 per cent. Truly these figures are most gratifying.

The Gospel Extension Society.—The circumstances which led to the establishment of the Gospel Extension Society are by no means without interest. In the year 1893 the Annual Mission Meeting was convened at Tindivanam. One evening, during the Week of Prayer, the subject being Missions, the leader omitted that portion referring to Domestic Missions, saying that "as we have no Home Mission work connected with the Mission, we shall pass on to the next division of the subject." Dr. J. W. Scudder was present. Towards the close of the meeting he rose and said that after the Mission had been established so many years we should be carrying on some definite Home Mission work, and suggested the formation of such a Society which should be entirely independent of Mission funds. The hand of the Lord was in the movement. The Native brethren resolved to establish a Home Missionary Society whose object it should be to appoint and support Evangelists who should go forth and preach the Gospel in unevangelized centres. A subscription list was opened and a considerable amount promised payable in monthly instalments.

The present annual income from vested funds and subscriptions amounts to over Rs. 1,000, all of which is expended upon the work.

For a number of years the Society sent its Evangelists to various portions of the field separately. In the year 1900 the Mission, owing to lack of funds, had to practically withdraw from the Polur Taluq. In 1902 the Gospel Extension Society stated that they would be responsible for this portion of the field. Consequently the Evangelists, three in number, were withdrawn from other portions of the Mission and placed in that Taluq. These men are now busily engaged in going from village to village preaching the Word of God.

Last year a number of families in a remote and inaccessible corner of the field expressed a desire to be placed under Christian instruction. A School-house has been constructed and a Catechist will probably be placed there in the near future. The Evangelists state that a number of families in two other villages wish to come over to Christianity.

The Native brethren are taking a great interest in this their Home Mission work. From time to time different groups of Helpers have, at their own expense, sent a Committee to tour with the Evangelists, and give necessary suggestions besides bringing back a report as to their impressions of the work.

May their interest and enthusiasm ever increase! As the infant Church grows and comes to be the possessor of more earthly goods, may men go forth at their own charges, as honorary Missionaries, and larger fields be occupied and manned by the Society!

Have we not here a living promise which should bring confidence and cheer to all interested in Missionary work? Cannot we perceive the indications that the day is coming when the work of evangelizing these people will be largely, nay wholly, cared for by the Native brethren?

The Widows' Aid Society.—The last, yet by no means the least important, Society organized was the Widows' Aid. The primal purpose for so doing was to influence the Native brethren to make provision for the widow and children in case of their death. Apart from this we hope that the Society will in a measure enable the Christians to combat that injurious and deeply seated custom, the debt-incurring propensity. In

so doing we are wrestling with one of the greatest problems of the land. The larger portion of the Native Christians has come from that class whose custom from time immemorial has been to borrow.

The trait seems to be ingrained, and we regret to say that some are pharisaical in their ideas and consider it unwise to depart from the 'traditions of the elders.'

We admit that circumstances do arise, when they must secure money by a loan or otherwise, but it is our duty to raise a voice of protest against those who even in times of prosperity borrow and who consider it dishonorable not to be in debt.

This makes the village Christian the slave of the money-lender. It often renders the Teacher or Catechist, who should preach the Word of God with all power and boldness to all people, a timid messenger in the presence of the man who has advanced him money and to whom payments have not been regularly made.

The influence of such an Agent is soon lost. It occasionally happens that when he is transferred the debts are left unpaid. This fact is never forgotten. The villagers take supreme pleasure in proclaiming the news abroad. The minds of the people become prejudiced against Christianity while the Agent who succeeds him is looked upon with mistrust.

We possibly have deviated from our subject, but it has not been without a purpose. We have done so in order to bring out in a strong light the fact that this habit exists, and to show that the tendency is deep-rooted. It cannot be dismissed with a jest or a laugh. It lives. Every effort must be put forth to combat the evil, to create a spirit against it, and to further the habit of thrift among all our Christians.

In this contest, we trust that a step has been taken in the right direction through the establishment of the Widows' Aid Society. By the payment of an initiation and a small monthly fee a person may take out a policy which will yield anywhere from Rs. 1 to 5 per month to his wife and children after his death.

The Society was organized in 1901. The plan adopted was largely based upon that of the Madura Mission, where the *scheme* has been thoroughly tested and found successful.

Membership, thus far, has not been made compulsory, though some consider such a provision necessary.

At the time of writing there are 105 members. Seven from the Free Church of Scotland Mission and 98 from the Arcot. A sum between three and four thousand rupees has been deposited in the banks and is drawing interest. Although the Society has been organized three years, but one widow is receiving the stipend.

We trust that apart from assisting the Helpers to make provision for their families after their death, the influence of the Society will be to teach the Agents the lessons of the wiser and more judicious use of their income.

When the Mission Helpers come to be an example to all men, not only in matters spiritual but also in things financial, a very important forward step will have been taken.

Conclusion.—We have thus touched upon some of the salient features of the Native Societies. It will require time and hard work before the ideals are realized. Nevertheless the promise of the future can be seen in the workings of the present.

When through loans wisely and judiciously made by the Sahodara Sangam, we are able to raise up an independent class of people who are not bondservants but men ; when the Pastors' Aid Society shall be instrumental in helping even the weakest Churches to become self-supporting, when the Native brethren, through the Gospel Extension Society, are able to send preachers of the Word to every needy portion of the field, and when the Christians make wiser and more judicious use of their moneys, surely lasting benefits will be bestowed upon this portion of the Church of India, not only upon the Church itself but also upon the surrounding peoples. Surely a community attaining these ideals will not only be honored, respected and loved, but will, by their good works, influence many others to glorify the true and living God and His Son, Jesus Christ our Lord.

APPENDICES.



THE AMERICAN ARCOT MISSION.

LIST OF MISSIONARIES.

	Went out.	Retired.
Rev. Henry Martyn Scudder, M.D., D.D. ...	1851	1864*
Mrs. Fanny (Lewis) Scudder ...	1851	1864*
Rev. William W. Scudder, D.D. ...	1852	1873
" " " Second Term ...	1884	1895*
Mrs. Elizabeth O. (Knight) Scudder ...	1852	1854*
Mrs. Frances Ann (Rousseau) Scudder ...	1858	1895
Miss Harriet Scudder ...	1854	1856
Rev. Joseph Scudder ...	1853	1860*
Mrs. Sarah A. (Chamberlain) Scudder ...	1853	1860*
Rev. Jared W. Scudder, M.D., D.D. ...	1855	
Mrs. Julia C. (Goodwin) Scudder ...	1855	
Rev. Ezekiel C. Scudder, M.D., D.D. ...	1855	1876*
Mrs. Sarah R. (Tracy) Scudder ...	1855	1876*
Miss Louisa Scudder ...	1855	1861
Rev. Joseph Mayou ...	1858	1870
Mrs. Margaret (Shultz) Mayou ...	1858	1870
Rev. Jacob Chamberlain M.D., D.D., LL.D. ...	1859	
Mrs. Charlotte C. (Birge) Chamberlain ...	1859	
Rev. Silas D. Scudder M.D. ...	1860	1874*
Mrs. Marianne (Conover) Scudder ...	1860	1874
Rev. John Scudder, M.D., D.D. ...	1861	1900*
Mrs. Sophia (Weld) Scudder ...	1861	
Miss Martha T. Mandeville ...	1869	1881
Miss Josephine Chapin ...	1869	1874
Rev. Enne J. Heeren ...	1872	1877*
Mrs. Aleida M. (Vennema) Heeren ...	1872	1877*
Rev. John H. Wyckoff, D.D. ...	1874	1886
" " " Second Term ...	1892	
Mrs. Emmeline F. L. (Bonney) Wyckoff ...	1876	1886*

* Deceased.

LIST OF MISSIONARIES—*contd.*

	Went out.	Retired.
Mrs. Gertrude A. (Chandler) Wyckoff ...	1892	
Rev. Henry Martyn Scudder, Jr., M.D. ...	1876	1882*
Mrs. Bessie M. Scudder ...	1876	1882*
Miss Julia C. Scudder ...	1879	
Rev. John W. Conklin ...	1881	1891
Mrs. Elizabeth J. (Lindsley) Conklin ...	1881	1891
Rev. Lambertus Hekhuis, M.D. ...	1881	1888*
Rev. Ezekiel C. Scudder, Jr. ...	1882	1901
" " " Second Term ...	1904	
Mrs. Minnie E. (Pitcher) Scudder ...	1882	1883*
Mrs. Mabel (Jones) Scudder ...	1889	1901
Miss M. K. Scudder ...	1884	
Rev. Wm. I. Chamberlain, PH.D. ...	1887	
Mrs. Mary E. (Anable) Chamberlain ...	1891	
Rev. Lewis R. Scudder, M.D. ...	1888	
Mrs. Ethel T. (Fisher) Scudder ...	1888	
Rev. Lewis B. Chamberlain ...	1891	
Mrs. Julia (Anable) Chamberlain ...	1897	
Miss Lizzie von Bergen ...	1893	1901
Rev. James A. Beattie ...	1893	
Mrs. Margaret (Dall) Beattie ...	1893	
Miss Louisa H. Hart, M.D. ...	1895	
Rev. Henry Huizinga ...	1896	1899
Mrs. Susan A. Huizinga ...	1896	1899
Rev. Henry J. Scudder ...	1890	1894
" " " Second Term ...	1897	
Mrs. Margaret (Booraem) Scudder ...	1897	
William H. Farrar, Esq. ...	1897	
Mrs. Elizabeth W. Farrar ...	1897	
Rev. Walter T. Scudder ...	1899	
Mrs. Ellen (Bartholomew) Scudder ...	1899	
Miss Ida S. Scudder, M.D. ...	1890	1894
" " " Second Term ...	1899	
Miss Annie E. Hancock ...	1899	
Miss Alice B. Van Doren ...	1903	
Miss Lillian M. D. Hart ...	1904	

* Deceased.

THE AMERICAN ARCOT MISSION.

NATIVE PASTORS.

ORDINATION PLACE.

Andrew Sawyer	.. May 8th, 1859, Chittoor	.. Died, 1886.
Zechariah John	.. July 9th, 1867, Chittoor	.. Deceased.
M. J. Israel	.. April 5th, 1874, Chittoor	.. Deceased.
Moses Nathaniel	.. Jan. 28th, 1880, Arcot	..
Abraham William	.. Jan. 29th, 1880, Katpadi	.. Died, 1892.
Paul Bailey	.. July 9th, 1883, Orattur	..
Isaac Lazar	.. Mar. 2nd, 1890, Kandiputtur.	
Abram Muni	.. Oct. 5th, 1890, Yehamur	..
John Peter	.. Jan. 18th, 1891, Tindivanam.	
A. Massillamani	.. March 8th, 1891, Vellore	.. Died, Jan. 16th, 1897.
P. Souri	.. Oct. 4th, 1891, Madanapalle..	Died, Nov. 7th, 1897.
John Souri	.. Oct. 4th, 1891, Madanapalle..	Died, Dec. 8th, 1902.
E. Thavamani	.. March 11th, 1894, Katpadi	..
B. Thomas	.. Feb. 23rd, 1890, Chittoor	..
J. Yesuratnam	.. Feb. 23rd, 1896, Chittoor	..
Meshach Peter	.. Jan. 17th, 1898, Tindivanam.	
Joseph John	.. Feb. 13th, 1898, Madanapalle.	
S. A. Sebastian	.. Feb. 20th, 1898, Vellore	..
J. Selvam	.. Oct. 22nd, 1899, Ranipettai..	
Cephas Whitehead	.. Feb. 13th, 1902, Arni	..
Samuel Thomas	.. Jan. 11th, 1903, Chittoor	..
Jacob Solomon	.. Sep. 2nd, 1904, Vellore	..

STATISTICS.

COMPARATIVE SUMMARY.

	1854.	1874.	1904.
Stations	3	8	8
Out-stations	1	44	162
Missionaries	3	7	11
Unmarried lady Missionaries ... ..	...	2	6
Native Ministers ... ..	...	2	14
Catechists and Readers, Male	3	44	141
Bible Readers ... ..	...	2	35
Christian Teachers, Male	5	17	100
Christian Teachers, Female ... ..	...	11	75
Churches	2	18	18
Communicants	26	738	2,614
Baptized non-Communicants ... ..	...	231	1,663
Baptized Children ... ..	...	836	3,506
Total Christian Community	170	2,523	9,528
Native Contributions ... ..	...	Rs. 1,015	6,777

S A		IONS.	
Number.	Total.	Total.	
		S.	A. P.
1	32,657	12	7
2	77,424	0	4
3	13,185	12	0
4	44,491	6	11
5	5,412	10	8
6	1,54,275	0	0
7	1,32,192	11	2
8	50,102	9	9
26	5,11,741	15	5
01	5,11,935	8	3
25	806	7	2

Teache		others. otal.	
Number.	Females.	Girls.	

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8

American Arcot Mission.



NOTES OF THE JUBILEE COMMITTEE.

Vellore, January 8th-10th, 1905.

1. Will all those who are appointed to read papers kindly bear in mind that this is an *Historical* Commemoration, and that, therefore, the work of the Mission is to be presented from the *historical* standpoint with such lessons as this may give us and others who may wish to profit by our fifty years' experience? Papers of this character will naturally be most appropriate to the occasion and best suited for publication in a Historical Commemorative Volume. The Reports and Minutes of the Mission and of the Classis of Arcot will, therefore, need to be consulted.

2. Will the Missionary of each Station kindly see that the Native Pastors or others in his Station, who are appointed to read papers, thoroughly understand this limitation?

3. The Main Papers are to be given 20 Minutes each. Those on the different Native Societies 10 Minutes each. This limitation is necessarily put upon the papers in the *reading*. For publication in the Commemorative Volume they might easily be longer.

4. The names of those Prominent Native Helpers to be mentioned in the paper (No. 5) of Tuesday afternoon should be submitted to the Jubilee Committee for approval in advance.

5. It is proposed to distribute special Jubilee Honours, in the way of Advances in Grade or of Approved Service Certificates to such of the Mission Agency as may seem specially worthy of such honour on the ground of long and faithful service rendered in connection with the Mission. Will each Missionary have his recommendations ready for the selection of the Mission by December 1st, and forward them to the Jubilee Committee?

6. The Guests are to arrive on Saturday, January 8th, and spend Sunday and Monday.

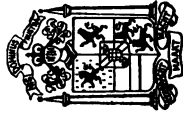
7. The Ladies of the Vellore Station and a representative each of the Vellore Church and the College have been appointed by the Mission a special Sub-Committee to co-operate with the Jubilee Committee in carrying out the local arrangements in regard to preparation, accommodation, etc.

8. The Committee request that its preparations be accompanied by the prayerful encouragement of all the members of the Mission in order that the occasion to which we look forward, together with the Jubilee Conferences of the year, may worthily commemorate, by our mindfulness of the past and of the future, the Providential guidance and blessings of these many years.

VELLORE, }
Oct. 1st, 1904. }

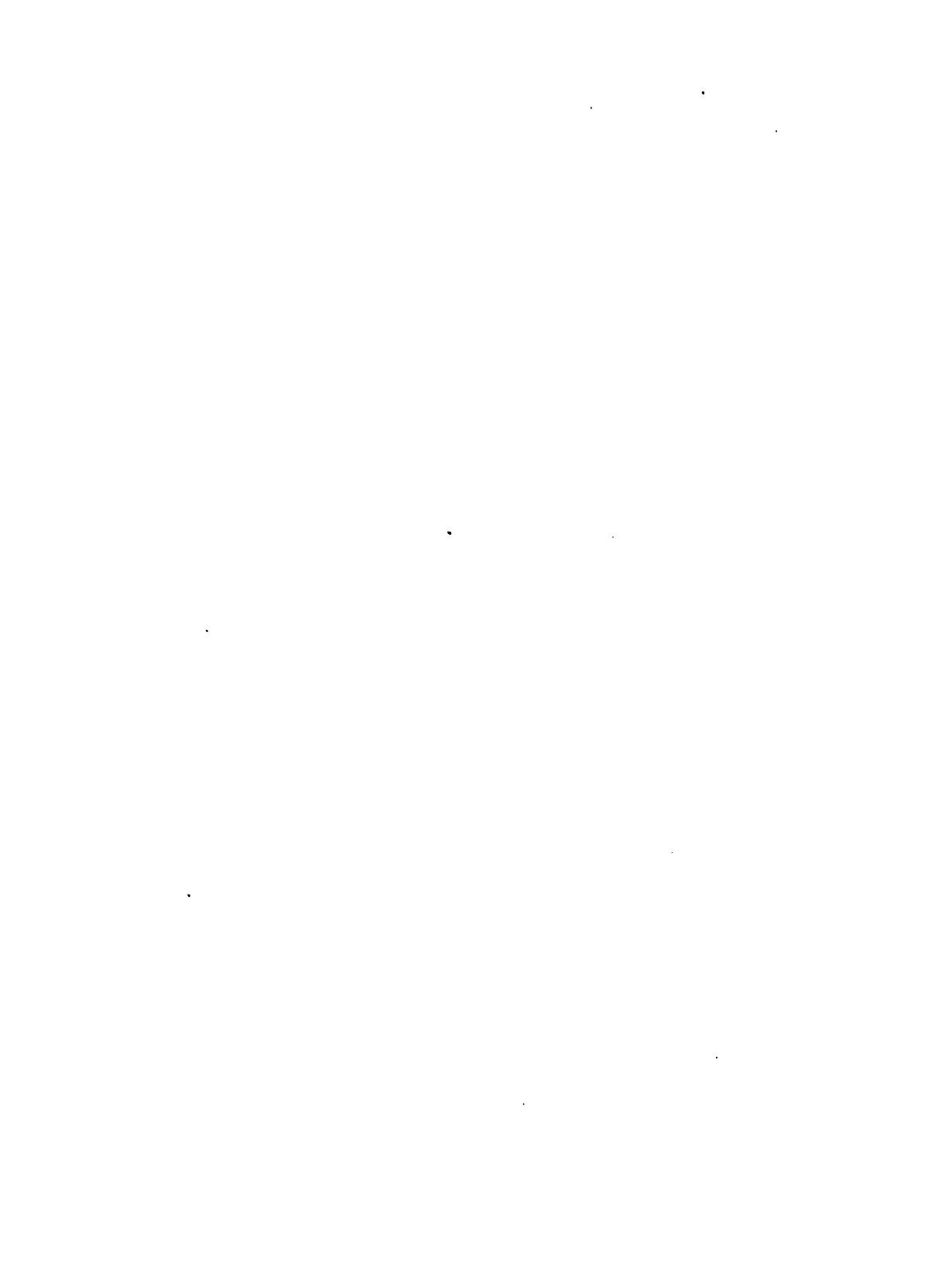
W. I. CHAMBERLAIN,
L. R. SCUDDER,
L. B. CHAMBERLAIN,
Committee.

1853—1903.



The American Aert Mission
requests the pleasure of the company of

at the
Jubilee Commemoration
in Pellice,
January 8, 9, & 10, 1905.



American Arcot Mission

1853—1903.

Jubilee Commemoration.

The pleasure of your company is requested
at the following exercises on
MONDAY, JANUARY 9th, 1905
in the Jubilee Pandal on the
College Compound.

9 A.M. *Historical Address*, BY REV. DR. WYCKOFF.

Chairman : R. C. C. CARR, ESQ.

1 P.M. *Addresses by Visiting Delegates.*

Chairman : REV. DR. CHAMBERLAIN.

4 P.M. *Laying of Foundation Stones—Voorhees*
College.

REV. DR. COBB, *Secretary, Board of*
Foreign Missions, New York.

Chairman : REV. DR. EWING,
Principal, Forman College, Lahore.

VELLORE, }
January 5th, 1905. }

WM. I. CHAMBERLAIN,
Chairman of Committee.

1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

3. The third part of the document is a list of names and addresses of the members of the committee.

American
Jubilee Co
185
=

This Certificate

in recognition of
in connection with the M

VELLORE,
January 10th, 1905.

to Mission.

Memorandum,
No. 3.

is presented to

for valuable and meritorious service

President of the Board.

President of the Mission.

THE AMERICAN ARCOT MISSION.

JUBILEE HONOURS.

LIST OF RECIPIENTS.

				Years of service.
Rev. Paul Bailey	...	...	...	47
„ Moses Nathaniel	...	...	...	44
„ Abram Muni	...	...	...	42
„ John Peter	...	...	...	41
„ Isaac Lazar	...	...	...	38
Mr. P. Jaganathan	...	...	...	50
„ S. Simon	...	...	...	44
„ S. Sourippen	...	...	...	42
„ Christian Samuel	...	...	...	35
„ Muthukrishna Joshua	...	...	...	34
„ David Vareed	...	...	...	33
„ Jonas Chinnappen	...	...	...	32
„ John Mathew	...	...	...	30
Mrs. Rebecca Souri	...	...	...	32
„ Caroline Sawyer	...	...	...	31
„ Isaac Henry	...	...	...	30

American Arcot Mission



Jubilee Commemoration, 1853—1903,

Vellore, January 9th, 1905.

PROGRAMME

OF

CONCERT.

✻ ✻ ✻

DIRECTORS :

MR. S. D. PEARS.

MR. H. A. WARING.

PROGRAMME.



1. Song....." Slave Song ".....*Del Riego.*
MRS. P. HAWKINS.
2. Violin Solo...Selection from " Faust ".....*Gounod.*
MISS MACLEOD.
3. Song....." Peace and Rest "..... *Robert Batten.*
MRS. CARR.
4. Violoncello Solo...." Traumerei ".....*Schumann.*
MR. P. HAWKINS.
5. Song....." Hush-a-bye ".....*Gerald Lane.*
MISS HANCOCK.
6. Violin Solo....." Kuianiak ".....*Wleinawski.*
MRS. MAINWARING.
7. Song....." Sing me to Sleep ".....*Edwin Greene.*
MRS. P. HAWKINS.
Violoncello Obligato...MR. P. HAWKINS.
8. Song....." To-morrow will be Friday ".....*Molloy.*
MR. H. A. WARING.
9. Violin Solo.....
MISS MACLEOD.
10. Song....." The Birds go North Again ".....*Willeby.*
MRS. CARR.
11. Duet....." Serenata ".....*Braga.*
Violin...MRS. MAINWARING.
Violoncello...MR. P. HAWKINS.
12. Song....." Just over there "..... *Loud.*
MISS HANCOCK.

Itinerary of American—Jubilee Deputation.

DECEMBER 1904—JANUARY 1905.

<i>Dates.</i>	<i>Station.</i>	<i>Outstanding Features.</i>
Dec. 24th—30th	... Coonoor ...	Christmas Holidays.
„ 31st—Jan. 2nd..	Chittoor ...	{ Assembly of Village Congregations.
Jan. 3rd—6th	... { Madanapalle & Punganur.	{ Laying of Corner-stone of new Church. Meetings with Educated Hindus.
„ 7th—11th	... Vellore ...	Jubilee Commemoration.
„ 12th—13th	... Arni ...	Industrial School.
„ 14th—15th	... Arcot ...	{ Visit to Christian Vil- lages.
„ 16th—19th	... Vellore ...	{ Meetings with the Mis- sion. Educational and Medical Work.
„ 20th—21st	... Madras ...	Presidency Capital.
„ 22nd—24th	... Tindivanam .	{ Visits to Educational Institutions. Renaming Primary School.

H. M.

